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# THE EMPLOYMENT OF LEISURE.

By

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County Borough of Wigan)

*"The wisdom of a learned man cometh by opportunity  
of leisure."*

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## Preface.

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THIS little book is an experiment, and is intended to meet a need observed by the Author and several of his friends in the course of their work in Education. The emphasis in school life in the past seems to have been laid mainly upon preparation for living. But since the War, and especially since the publication of the Hadow Report, of 1928, there has been a gradual, but steady transfer of the emphasis to preparation for Life. This is particularly so in the reorganized senior or modern schools, and more generally so throughout the educational system. It is now obvious that Leisure is a very important factor in life and that guiding principles may properly be laid down for those who share in it. Mr. J. L. Hammond, in his Hobhouse lecture, went so far as to say "Twentieth century civilization is going to turn on Leisure as surely as nineteenth century civilization turned on production."

I have not attempted to deal exhaustively, or in detail with any of the principles or the problems which Leisure raises. This book is intended only to stimulate interest and thought in what I believe to be a most important part of the work of Education. It should be useful to all boys and girls in senior, modern, central and secondary schools; to boys and girls unemployed and attending junior instruction centres; to all those employed and anxious to learn more of life; and to all teachers, parents, social workers, clergy and others who have the care and guidance of young people. Particular reference has been made throughout this book to the help and guidance which may be obtained from schools and institutions

and especially from Public Libraries. These sources are not yet sufficiently tapped and help awaits all those who ask for it. I hope that this book may be the cause of the asking of many questions.

I wish to acknowledge my indebtedness to many friends for their help and advice, particularly to Dr. Stanley Alstead, M.D. (Liverp.), M.R.C.P. (Lond.) for the chapter on Leisure and Health; to Mr. R. R. Hancock, B.A. (Cantab.), B.A. (Lond.), Senior History Master, Portsmouth Southern Secondary School, for the chapter on Leisure and Work since 1400; to Mr. Arthur J. Hawkes, F.S.A., Librarian to the County Borough of Wigan, for the chapter on Reading and the Use of Books; and to Mr. E. F. Piercy, Secretary of the National Association of Boys' Clubs, Miss Dorothy M. Warren, Secretary of the National Association of Girls' Clubs, and Miss Barbara Wimperis, Assistant Education Officer of the League of Nations Union, for their contributions on the activities of their respective organizations. Other acknowledgments are made in the appropriate places.

Throughout the compilation and indexing, and the work of proof reading and correction, I have received the ready and invaluable assistance of Mr. James Green, LL.B. (Lond.), Director of Education for Darwen, and of my Wife.

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## THE WORLD IS TOO MUCH WITH US.

The world is too much with us ; late and soon,  
Getting and spending, we lay waste our powers :  
Little we see in Nature that is ours ;  
We have given our hearts away, a sordid boon !  
This Sea that bares her bosom to the moon ;  
The winds that will be howling at all hours,  
And are up-gathered now like sleeping flowers ;  
For this, for everything, we are out of tune ;  
It moves us not. Great God ! I'd rather be  
A Pagan suckled in a creed outworn ;  
So might I, standing on this pleasant lea,  
Have glimpses that would make me less forlorn ;  
Have sight of Proteus rising from the sea ;  
Or hear old Triton blow his wreathèd horn.

W. Wordsworth.

# THE EMPLOYMENT OF LEISURE.

## CHAPTER I.

### The Beginnings of Leisure.

WHAT is leisure? It is generally defined as freedom from the necessity to work, to labour, or to transact business; an opportunity for ease, rest or recreation; and spare time. These ideas suggest holidays, school holidays, half-holidays, Sundays, that part of the day when most people have finished work and returned to their homes, the end of a shift, and time spent off duty. Leisure is familiar to all of us and most people appear to share it in varying degree. We regard it as a normal part of our lives, but we should realise that it came to be a heritage only after centuries of striving by our forefathers.

If we examine the definition of a holiday we find that at one time it was written *holy day*, because it signified a religious anniversary or Saint's day; and then a day on which some person or event of great importance was remembered. As it became usual not to work on those days, the word holiday came to mean a day or days upon which all work was stopped and the time was spent in recreation or amusement. It seems then that the idea of a holiday has changed in the course of time and that it was originally a different thing from what it is now. There was, in fact, a time when there were no holidays except Sundays and *holy days*. Going further back to an age when all the

inhabitants of this country were heathen, before missionaries brought the teaching of Christ, we find that there were no Sundays, and that the few holy days were connected with heathen religious ceremonies. Is it possible that earlier still there was no leisure, no rest or recreation, no break from daily work, save the enforced rest due to physical fatigue ?

In prehistoric times, thousands of years before Christ, there were people living in Britain, and in various parts of Europe, who were savages. Their lives appear to people of the twentieth century to have been very hard indeed. They were faced with many problems of which four were of primary importance. First, to find food ; second, to secure protection from wild beasts ; third, to keep on friendly terms with other people ; and fourth, to shelter from the rigours of the climate. At first man's time was almost wholly occupied in striving to keep himself alive, but as he gained the mastery over the difficulties of living, opportunities for rest presented themselves.

The food of prehistoric man consisted mainly of fruits, berries, nuts, roots and vegetable matter ; and of small animals and birds which he could snares or kill. The amount of food available varied according to the nature of the seasons, and an inclement summer, with a decrease in the quantity of fruit, nuts, and roots, must have caused great hardship in the following winter. There were no cooking-pots and no utensils for storing water and food. Meat could only be roasted at an open fire or cooked in an earth oven, in which it was laid on hot stones, then covered with leaves, and then again covered with earth. Fire was precious, as it was a laborious process to kindle it. It was made by rubbing a stick of hard wood (such as oak), up and down a groove in a piece of soft wood (such as elm); or by twisting rapidly a stick of hard wood with one of its

ends resting in a hole in a piece of soft wood. The result was that the hard wood wore a powder off the surface of the soft wood, and as the friction gradually increased the heat caused the powder to smoulder. Later on, however, it was discovered that sparks could be obtained by striking flints. But by any of these methods fire lighting was a tedious process.

For hunting and for defence against wild animals the weapons were not very effective. Bows and arrows were used and heavy sticks or clubs, with perhaps a stone tied to the end, whilst pointed sticks served for spears. People moved about looking for food, and stayed longest in those places where they found good supplies. For clothing they used the bark of trees, bundles of leaves and skins of animals. They sought shelter from the weather by making rough screens to keep off the wind and driving rain, and by piling bushes and branches together for overhead protection. Advantage was also taken of caves, cliffs and overhanging banks for this purpose.

Some people probably coveted the food supplies or the shelter which others had and consequently quarrelled with them. But as none had possessions or wealth, or more powerful weapons than their neighbours, and slaves or prisoners would have been a burden, there were not many incentives to fight. The main struggle was for food. When this was abundant there was probably some time for resting.

In later prehistoric times changes took place in the mode of living which made man's task easier. Flints were used as weapons fitted to clubs, spears, arrows and tools. It became less difficult to kill wild animals and easier to kill big game and so to obtain more plentiful supplies of meat at one time. There were more skins, and larger ones for clothing, and for use as cover against the weather. The idea of a roof took form and sloping branches were



covered with clay to make huts. It was found that several people could protect themselves more effectively together than singly against dangers of all kinds and families gathered into little groups under a leader. The stronger could help the weaker. Then they placed their huts or dwellings near together, piled up earth as a defensive wall all round and made a settlement.

So, very gradually, some kind of organized society was formed and the beginnings of civilization appeared as man overcame the difficulties that beset him. Step by step he progressed upward from being a primitive food gatherer with the crudest and roughest of weapons and tools to help him, until he had provided himself with flint-headed weapons which were skilfully made and effectively used. In the next period of development the discovery that metal ore could be smelted in fire and the metal shaped by blows was of the greatest importance. Weapons and tools then became stronger and more effective. Less time was needed for hunting, and the domestication of animals, including cows, sheep and pigs was developed. The wall of earth round the huts was pushed further out and strengthened with stones so that animals might be kept within. Man did not find it necessary to move about so much and seeds were planted to raise food. Huts improved in structure. Pottery was made from clay and basket-work from reeds and grasses. Rafts were constructed for crossing water and fish were caught and added to the food supply. As communities increased in size, it became possible to allocate duties—the men hunted, kept watch over the settlement, and looked after the animals—the women tended the children and the growing crops, made clothes and were mainly employed in domestic duties.

Agriculture, in the sowing of seed and the rearing of crops, and the domestication of animals in the form of

herds of cows and flocks of sheep, gave early man a surer control over his food supplies and freed him from the constant struggle for food. At the same time the development of groups and settlements made life easier through the sharing of duties, and so he was able to afford some time for rest and recreation. How did he use this time?

In the first place we believe that he made good use of the gift of speech in telling of his experiences and in composing stories which were the origin of folk lore and legend. These experiences and stories were told to the children as part of their education, which also included training to enable them to endure hardship and to become courageous. We know, too, that from the earliest times man wondered who or what it was that controlled the earth around him. How did storms of thunder and wind come about? What made things grow in springtime? How could he please whoever it might be who controlled all these things, so that there would be good weather and a good harvest? These were probably some of the questions which he asked. His pleasure at the sight of things coming to life in the spring and bearing fruit at harvest time caused him to be happy and to celebrate these occasions with special ceremonies. Little by little his vague ideas took form and some sort of religious observance was devised with, perhaps, singing and dancing.

Civilization developed as prehistoric man slowly but surely mastered the difficulties which surrounded him. He improved his weapons for hunting and defence, domesticated wild animals, and learned to sow and to reap, so that he ensured a food supply. At the same time he overcame to a large extent the vagaries of the weather and climate by devising clothing and shelter. Then he found that although the family in which he lived was a unit in itself, yet in danger and in work more help could be obtained

by living in groups of several families together. These important developments in his life gave him time and opportunities to work out other improvements in his condition and it is with these that civilization is concerned.

These struggles of early man have been placed as happening between dates so far away as 50,000 B.C., or, with greater caution and certainty as far as 12,000 B.C., down to some time between 4,000 and 3,000 B.C. About that period there arose civilizations which were great and famous, amongst others those of Sumeria (in Mesopotamia),\* Egypt and Crete (in the Mediterranean Sea). Later came those of the Jews under Solomon, Babylonia and Assyria (about 1,000 B.C.), and later still those of the Medes and Persians, the Athenians and the Spartans, the Carthaginians and the Romans (between 500 B.C. and 200 A.D.). In all of these civilizations time had been saved in work, and labour had been made lighter for some classes of people by the employment of slaves. These slaves, we shall see, did not share very much in the leisure of their masters. Routes had been set out for rapid movement and the horse had been tamed for man's use as well as other animals for transport purposes.

One of the most interesting of the oldest civilizations is that of Crete, and we know something about it because the Cretans could write. They had a system called Hieroglyphic, or picture writing, in which each symbol represented a word. They developed this into a system of signs, each sign representing a syllable. This was a very important time-saving device, because hitherto every thought and message had to be conveyed by word of mouth and it was necessary to have a trustworthy and retentive memory. About 1,000 B.C., and quite separately, the Phœnicians

\*Those interested should read about the excavations at Ur which have been conducted by Dr. Leonard Woolley.

invented an alphabet, which they handed on to peoples with whom they came into contact. The Cretans also had a system of arithmetic, weights and measures, and used gold and silver as a medium of exchange. They built ships and traded and we know that they gathered tribute from vassal and weaker states round the Aegean Sea.

In their chief city on the Island of Crete, called Cnossus, they constructed great buildings with well planned drainage systems, and painted and decorated them. From these paintings we are able to learn something about their lives and their leisure time. Their women folk apparently had time to dress their hair very elaborately, and they wore costumes which look almost Victorian, with flounced skirts and high waists. They used a safety pin as we now know it, and the men shaved with razors. In Cnossus they built a theatre which seated over 400 people, where, it is believed, they held religious dances and ceremonies and perhaps boxing matches. We know that they held bull-fights and some of the pictures show women taking part in them !

In these ancient civilizations one very important factor was the birth and development of religious ideas and observances. We believe that some of man's earliest thoughts must certainly have been about the world around him and the natural phenomena with which he was daily in contact. The Egyptians, we know, were the first men to teach about the immortality of the soul or spirit ; but all these people conceived some idea of gods and spirits, some cruel and some kind, some in human form and some in the form of animals, birds and reptiles. Some people had many gods, others few, but the Jews were the only people who were monotheistic, that is, acknowledging one god only—their Jehovah. In connection with the worship and the ceremonies held in honour of these gods

and spirits there were times set apart for feasts and observances, as, for instance, at the time of sowing seed in spring so as to secure a good season, or at the time of reaping when there would be some form of harvest celebration and thanksgiving. But these observances were held at irregular intervals. The Jews observed a rest on every seventh day according to the fourth commandment which Moses brought down from Sinai.

“Remember the Sabbath day to keep it holy. Six days shalt thou labour and do all thy work : But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work . . . . .”

In Babylon and Egypt there was a calendar and, in Babylon, an arrangement for dividing the month into weeks with a feast to the moon-god on one day in each month. It is known that in a particular month the 7th, 14th, 21st and 28th were observed as days free from work on account of the observances connected with moon worship, but these rest days appear to have had nothing to do with the observance of the Jewish Sabbath. At one time the Jews were carried away captive into Babylon (see Psalm 137), but the Babylonians do not appear to have adopted the Jewish custom of resting on the seventh day.

The enslavement of large numbers of people by a strong power was a usual practice and the slaves were made to carry out laborious and difficult tasks, sometimes in the nature of public works such as mining, quarrying, or road-making, and sometimes to serve private persons in domestic work. In the great civilizations of ancient times power and authority were vested in the hands of a few people who were, generally, the owners of wealth and property. These persons must have enjoyed a considerable amount of leisure compared with the poorer people over whom they ruled, and with the slave population, which had practically none.

The subject peoples who were not enslaved were obliged to send ~~tribute~~ in the nature of food, materials, or other valuables, thus enabling the more powerful to provide themselves with the necessities of life without working. These wealthier people very often encouraged art and craft work, astrology and various forms of the occult sciences, and the collection of useful information. In Egypt it is probable that slaves were employed to build the Pyramids. In Athens the money collected from many contributory states was spent in buying materials and paying wages for the building of temples, public buildings and theatres.

Our knowledge of life in later historical times is most comprehensive with regard to Greece and Rome. The Greeks—more particularly the Athenians and the Spartans—established for themselves a manner of living which included orderly government, splendid and beautifully proportioned public buildings, transport by land and sea, the use of the horse and knowledge of the processes of agriculture, a system of coinage, weights and measures—the arts of writing poetry, of painting and of sculpture. The citizens of both Athens and Sparta ruled over a large population of slaves or serfs. In Sparta the original inhabitants were conquered and held in subjection by the Spartans by military force. This subject population did practically all the manual work, while the Spartan—or ruling part of the population—kept order, defended the state from attack, and governed. They therefore had considerable time for leisure. In Athens there were many slaves employed simply for man-power, and as this involved hard work over long periods they enjoyed little or no opportunity for leisure. The agricultural work was carried on largely by the original inhabitants of the countryside. In Sparta and Athens there was a large population, but only a small number in each held citizenship and its governing rights.

What was done with the leisure which they consequently gained ?

It is an interesting fact that the Greek word σχολή (scholē) meant first, leisure or spare time ; then that which was done in leisure time—and especially attending discussions and lectures ; and then the building in which discussions and lectures were held—and so a school. The Greeks were intensely interested in the world around them and sought information about other people in the world, about the world itself and the sky above. They were concerned, too, about the mind and the soul. They asked questions about all sorts of things and listened eagerly to those who attempted to explain. Their system of education aimed at making good citizens who would be able to take an intelligent part in the government of the town or state in which they lived. They did not cease to seek instruction after growing up and professors and teachers conducted courses in philosophy, literature and rhetoric (or the art of speaking). There were various societies and clubs for men and a public library in some cities. In Athens particularly there was a great centre of learning which was a University in the true sense of the word.

We know that Greek men and women as a nation were of very fine physique and that they paid considerable attention to the performance of exercise which would bring beauty and health and perfection to the body. Contests of physical skill, known as Games, were held in various parts and particularly at Olympia, where competitors from far and wide took part in boxing and wrestling, running and jumping, hurling the javelin or spear and the discus.

The Greeks had a wealth of folk lore, legends and stories about gods and heroes which became intricately associated with their religious life, in which they had many gods. For many of these gods they held festivals, the

celebration of which took up a great deal of time. They were very fond of drama and dramatic festivals were frequently held, partly as religious observance, for they were preceded by sacrifice and libations and had, indeed, sprung out of religious observances. Plays were produced by such great poets and playwrights as Aeschylus, Sophocles, Euripedes, Aristophanes and others, and the performance often lasted all day for three days at a time—three plays (or a trilogy) being acted one after the other each day. One great religious festival, the Panathenæa—Athene's holiday—was held every fourth year and included competitions in athletics, music, recitation of poetry, torch racing at night, processions and boat racing on the sea.

The Romans afford an interesting contrast to the Greeks in many ways. They developed a civilization even more remarkable than that of Athens. They erected splendid buildings as the Athenians did, but their houses (with a peculiar system of heating under the floors which is regarded as being almost ideal by many modern heating experts), their baths, their roads, bridges and aqueducts (great feats of engineering which in many cases remain in use to-day), and above all a remarkable organization of social and political life with laws which have proved to be the basis of many of the legal codes of the civilized world, were far beyond the corresponding developments in Greece. But their method of family and political life was different.

The slave system permeated their work. Slaves were employed for all work requiring gangs of men, such as that in mines and metallurgical work, engineering operations, the rowing of galleys, and road making. They were employed in household work, commercial and secretarial work, and as teachers—the Romans found that many captured Greeks were better educated than they themselves were. The Romans did not show that intense interest in their



surroundings and that spirit of enquiry which characterised the Greeks and never developed a culture comparable with theirs.

They spent a considerable number of days in the year in religious observances and on many of these days no work was done. There were performances in the circus which included games and athletic contests. But a later development was the celebration of days commemorating persons, events, and the return of victorious generals and troops. The performances in the circus became very ~~elaborate~~ and included ~~chariot~~ racing, horse racing, baiting wild beasts and hunting. On other occasions dramatic performances were given, but they were not to be compared with those of Athens. Then there were the gladiatorial shows where men fought men and killed them for the entertainment of the public.

The Romans were interested in the development of a vigorous and healthy body and patronised the public baths and gymnasiums. The wealthier classes encouraged the arts of poetry, painting and sculpture, music, singing and dancing. They possessed many private libraries, and after the time of Julius Caesar there were public libraries.

The decay of the Roman Empire has been attributed by many to the fact that their system of life did not allow individual citizens to develop in themselves the highest and best of which they were capable. There were too few amongst them who prized freedom and leisure for the purposes for which they should be rightly used, and their learning was not to be compared with that of the Athenians. Rome was great for four centuries—Athens for one century only, but the Romans produced nothing in intellectual activity to compare with the achievements of the Greeks and we have gained more in our knowledge of life and how it should be lived from Athens than from Rome.

## CHAPTER II.

### The Development of Sunday.

**A**FTER the Death and Resurrection of our Lord, His Apostles and followers gathered together every first day of the week to ~~commemorate~~ the events of the day which we know as Easter Day. This was the first day of the Jewish week, wherein the Sabbath day was the seventh or last day, and the early Christians named it the Lord's Day to distinguish it from the Sabbath.

A week of seven days had been invented in Babylon and was observed in that part of the East and in Egypt. The Romans also had a week of seven days, each with a special name, which appears to have become established before the time of Christ and which was certainly observed after the time of our Lord. Christianity spread through the Roman Empire and Christians everywhere found that they were observing their Lord's Day on the Roman day of the Sun or Sunday. At first they stopped work for only part of the day in order to gather together to pray and to sing in remembrance of our Lord's Resurrection, but as their spiritual activities increased and the number of Christians grew, services developed and more time was required for religious observance.

Christians did not of course observe any of the Roman days of religious observance, of which there were many, according to the number of their gods ; and it was noticed that, from a practical point of view, the regular observance of the Lord's Day by the Christians every seventh day was a much better arrangement than the frequent and irregular interruptions of work by the non-Christians to worship their gods and to celebrate various events.

So it came about that the Emperor Constantine in A.D. 321 published an edict establishing the day of the Sun, or Sunday, to be a day of holiday for all purposes except work, set out as follows :—

**Imperator Constantinus Augustus Helioidio.**

Omnes iudices urbanæque plebes et cunctarum artium officia venerabili die Solis quiescant. Ruri tamen positi agrorum culturæ libere licenterque inserviant, quoniam frequenter evenit ut non aptius alio die frumenta sulcis aut vineæ scrobibus mandentur, ne occasione momenti pereat commoditas cœlesti provisione concessa.

Dat. Non.Mart. Crispo II. et Constantino II. Coss.

**The Emperor Constantine Augustus to Helioidius.**

On the venerable day of the Sun let the magistrates and people residing in cities rest, and let all workshops be closed. In the country, however, persons engaged in the work of cultivation may freely and lawfully continue their pursuits ; because it often happens that another day is not so suitable for grain-sowing or for vine-planting ; lest by neglecting the proper moment for such operations the bounty of heaven should be lost. Given, the seventh day of March, Crispus and Constantine being Consuls, each of them for the second time. (A.D. 321).

This arrangement was accepted by the Romans because they could see the practical advantages of the regular observance of one day in seven, as practised by the Christians on the Lord's Day, and the Jews on their Sabbath. There was of course a very large and influential number of Christians by A.D. 321, and they were no longer persecuted for their beliefs as they had been in earlier years.

It is interesting to notice that in Greece Sunday is still called κυριακή or the Lord's Day, and in the countries where languages were very much influenced by the language of

the Romans the Latin *Dies Dominica* (or Lord's Day) has remained, e.g. as *La Dimanche* (in Belgium and France), *Domenica* (in Italy), and *Domingo* (in Spain); whilst in the countries of the northern races, Danes, Saxons, and Norsemen, who had pagan gods whose names were already applied to the days of the week, the Lord's Day became Sunday, in Saxon *Sunnan Daeg*, in German *Sonntag*, and in Danish *Zondag*.

The observance of Sunday as a day of rest as well as of religious exercise and worship was strengthened from time to time by various decrees, such as one of the Emperor Theodosius in A.D. 386 which forbade any legal work to be done on that day and ordered theatres and circuses to be closed. Charlemagne in A.D. 789 further established its position by forbidding all ordinary labour on Sunday as a breach of the fourth commandment.

In England in the seventh century A.D. the laws of Wihtred, King of Kent, provided that if a servant, contrary to the command of his master, did any servile work between sunset on Saturday and sunset on Sunday, he should pay a fine. Servants were not to make journeys and freemen were not to do any work. Ina, King of Wessex (688-726), decreed that if any master made a slave or servant to work on Sunday the slave should be made a free man and the master be fined thirty shillings.

The edicts of Church Councils and Governments give us some interesting glimpses of Sunday observance through the early and middle ages. In 928, the Council of Paris re-enacted the prohibition of ploughing and marketing and the transaction of law business on Sunday. In 1009, the Council of Hexham forbade markets, fairs, hunting and ordinary labour. In 1244, the Synod of Lyons found that other days besides Sundays were being observed as holy days and the number of these was considered to be too many

and was in consequence limited.\* It appears, however, that Sunday was not so strictly observed as the Church enjoined and that apart from the prohibition of "dancing, ribald singing, theatrical performances and racing," people were allowed to spend the day as a day of worship and holiday combined. In 15th century England, generally speaking, people attended Church for worship in the mornings, and worked or went to fairs and markets in the afternoon. Before the Reformation, Sunday was regarded as a day suitable for sports, and in the reigns of Richard II and Henry IV there were statutes which enjoined the practice of archery, but these were both repealed later on.

Strict Sunday observance was first ordained in 1551, by the Act of Uniformity, and in 1558, Queen Elizabeth ordained that everyone should attend Church on Sunday or be liable to a fine of twelve pence. This Act was not repealed until 1846. In 1625, a Sunday Observance Act was passed which forbade men to go outside their own parish for amusement on Sunday, and the Puritan idea of Sunday began to be asserted. An extract from the shorter Catechism of 1648 sets out this view completely. "How is the Sabbath to be sanctified?"—"The Sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy." The Puritans went even so far as to forbid "vainly and profanely" walking abroad for pleasure.

At the Restoration of Charles II theatres were re-opened on Sundays, and trading was allowed, but in 1677 the Sunday Observance Act was re-enacted. Tradesmen, artificers, workmen, "or other persons whatsoever" were forbidden

\*See *Encyclopaedia of Religion and Ethics*, edited by James Hastings.

to carry on business under penalty of five shillings, or two hours in the stocks. The sale of milk was not permitted before 9 a.m. or after 4 p.m., nor the sale of cooked food at all that day. In 1699, however, permission was given for forty watermen to ply for hire on the Thames. In 1710 coaches and chairs were allowed to stand for hire in the streets. In 1794 bakers were allowed to sell bread on Sundays, and in 1822 the Bread Act allowed baking in London until 1.30 p.m. These concessions all betokened a more liberal outlook on the observance of Sunday.

The spiritual revival which followed John Wesley's work, together with the dislike of the average man in this country for what was being done in France through the French Revolution (including the abolition of the week of seven days and the substitution of one of ten days), led to a more careful and exact observance of Sunday in England. But the Industrial Revolution brought about a change in the towns, in which very large numbers of people were then working long hours all the week. Some of these workers endeavoured to move away from their surroundings on a Sunday, contrary to the Sunday Observance Act. But there was strong feeling in their favour. In 1851, the question first arose as to whether railway travel should be allowed on Sunday. Certain restrictions placed on procedure under the Sunday Observance Act in 1871 rendered it ineffective. A few years later the opening of museums and art galleries was strongly advocated and since that time (especially since 1914), Sunday has been devoted more and more to recreation and other activities, varying in degree within the byelaws, regulations and customs of individual towns and administrative areas.

This is but a brief account of the development of Sunday, and those who are interested are advised to consult books of reference in the local Public Library.

### CHAPTER III.

## Leisure and Work since 1400.

By

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THE Reformation began the process which turned the "Holy Day" into the "Holiday"; but much time was to elapse before public opinion and the demands of the Law replaced ecclesiastical instructions, and a regular free period of leisure was enforced. This, however, was of comparatively little importance before the great changes which we term the Industrial Revolution. Hitherto the bulk of the nation's work had been piece-work, done by the artisan, often with the assistance of his family, in his own time and in his own home. It is true that the capitalist employer was no novelty, especially in the textile industry, while tradition ascribed to the most famous of the pioneers of this type, "Jack of Newbury" (John Winchcombe, died 1519), a factory organization of large scale, dealing with all the processes in the industry.

The general rule, however, was that employers distributed their raw materials and collected the finished results of each process from the cottages of the workers, who regarded this most often as a spare time industry to eke out the produce of a small holding. In such circumstances the provision of leisure lay in the hands of the worker himself; and the intimate connection of the English people with the land gave to many the change of occupation which forms so important an element in recreation.

The Industrial Revolution introduced new factors into the relationship of the employer to the worker on the one

hand and of the worker to his occupation on the other. The advent of the machine was responsible for this change : the initial cost was far too high for the artisan ; and the expensive machinery was profitable only if it could be run continuously for long periods. Thus the worker lost control of the conditions of his labour by the process which forced him into the factory ; and at the same time the employer had every inducement to keep his machinery running for the maximum time. So long did the working day become in the " factory industries " that free time for leisure pursuits did not exist for the worker—the bare minimum of time for food and sleep was all he received.

Escape seemed impossible : agrarian changes had put the ownership of land into few hands, done away with the yeoman and sent many now landless labourers to swell the hosts of town workers displaced by machinery. Harsh laws forbade " Combinations " of workers to alter their conditions of labour. The prevailing doctrine of *Laissez-faire*, supported by the philosophies of the Benthamites,\* prevented the likelihood of the Government's stepping in to regulate these matters. The workers were voteless, and the new industrial towns, built in haste to house the maximum numbers at the minimum cost, were not represented in Parliament.

The legal exception to these hard conditions was the state of the apprentice. This had, in early times, been the normal method of recruiting for the crafts ; the boy was bound, usually by formal indentures, for a period generally of seven years to a Master of a particular craft. The agreement was two-fold ; on the part of the Master, to teach the whole " craft and mystery " of his trade, and not merely one branch of it, and meanwhile to house and care

\*The followers of the philosopher, Jeremy Bentham (1748-1832) who held that the Government's interference with trade and industry should be limited to the removal of hindrances.



for the apprentice ; on the part of the boy, to learn and to give loyal and faithful service. When his training ended, the apprentice became a "journey-man"—one who worked by the "journée" or day, for a wage—until he could set up on his own as a Master.

The conditions of the apprentice were strictly regulated by his Master, in whose house he lived ; by the Guild, or local association of craft-workers, which combined many of the present functions of Trade Union, Friendly Society, Government Inspector, Social Club and Insurance Company ; and by the State. By a great Act of 1563, Parliament laid down detailed rules for apprentices—conditions of employment, hours of work, and holidays, and tried to limit the sections of the community from which they were to be drawn.

It would seem that the lot of the apprentice was pleasant; many references in Tudor and Stuart literature shew how fully he became a member of the Master's household, as for example, Rafe in "The Knight of the Burning Pestle." The turbulence of the London apprentices in particular during the troubles between Charles I and his Parliaments, proves the independence and freedom of these young men. Earlier still (1582) the London authorities, alarmed at the numbers that "did affect to go in costly apparel and wear weapons and frequent schools of dancing, fencing and music," took steps to limit these pastimes, and forbade flashing colours, fine materials, and fashionable cut for the apprentice's garments. He might not wear the "great breeches," and in place of a padded doublet was prescribed "a small plain slop"; another section of the order forbade the apprentice to keep a store of clothes anywhere except in his Master's house—obviously an attempt to stop a popular practice.

These pleasant conditions, however, affected but a very small proportion of the workers. The 1563 Statute

of Apprentices and Artificers was not popular, and many ways of evading it were found: the Stuart judges dealt the Act a severe blow when they decided that the apprenticeship rules applied only to crafts in existence in 1563. The machine-age therefore could develop virtually unrestricted by the laws concerning apprentices, the more so since so much of the labour needed for the factory was "unskilled machine-tenders," and not the highly developed craftsmen of the earlier period.

It would, nevertheless, be a serious error to regard the time before the Industrial Revolution as a golden age of leisure and prosperity. Conditions were hard and hours were long even before the worker had lost so much of his independence. Thomas Churchyard's poem, "The Spider and the Gout," pictures the maidservant of Tudor times who rose "with the merry lark"; or at times even earlier; worked till dark, and had a holiday in town but once a year, usually at Easter. The poet describes the "poor but honest husbandman" as "the veriest drudge in all the coast," and though well-esteemed in the parish, "he never put on garments new." The Statute of 1563 laid down for Artificers (workmen) the length of the working day; from March to September the day was 5 a.m. to 7 or 8 p.m.; for the rest of the year from dawn till dusk, in all cases with two hours for meals and "drinkings," and as a special concession during the warmer months, from May to August, an extra half hour for a mid-day nap.

In such circumstances opportunities for leisure pursuits were small, especially in view of the cost and difficulty of artificial lighting; but before industry was fully urbanised, the traditional amusements lingered long, and even after the quaint customs of Christmas, Twelfth Night, May Day, the Mummings and the Maypole began to fall into disuse, there were not wanting other amusements to take their

place. A kind of football was so popular in Tudor and Stuart times that James I, holding it "meeter for the laming than the making able" of his subjects tried to stop it—in vain. Still when the animals were killed in the autumn for the winter's food, a bladder was blown up "great and thin," and wise shopkeepers hastily took their stalls and goods from the streets when the cry of "all fellows to football" roused the town, whether among the traders of London or with the inhabitants of smaller towns. Many local variants of the game were played: the goal might be the Church door or any prominent spot agreed upon and the teams all the menfolk of the contesting villages. The famous "Shrove Tuesday" Games in some parts of Durham are survivals of this old custom.

Other sports were bell-pulling—a strenuous rivalry this; wrestling, often accompanied by injuries, so keenly were the bouts contested; skittling, or ninepins; dancing on the green; jumping, foot races and pitching the bar. When football of the type described gradually fell out of favour, cricket developed, played with a curved club for a bat and only two stumps to make the wicket. Bowling was underhand, and the score was kept by notching the runs on a stick with a knife. The darker side of these older amusements is shown by such "sports" as cock-fighting and bear-baiting, the disappearance of which can only be a matter for congratulation.

Holidays in the modern sense began before the Industrial Revolution; Beau Nash made Bath a fashionable resort as early as the reign of Anne, and by the middle of the eighteenth century, Epsom had come to be regarded as the Londoner's Spa, though held somewhat vulgar by fashionable society. Seaside holidays did not become usual until the second half of the century, when George III did much to popularise them by his fondness for Weymouth.

There too he made sea bathing a general—and fashionable—pastime by his plunges into the sea, sometimes to the accompaniment of music from his own band concealed near by. These, however, were the relaxations of the well-to-do, the merchant, the country gentleman, the professional man ; the bulk of the people remained debarred by the cost.

For this majority the great and complex problems brought by the Industrial Revolution could be solved only by the agency of the State ; and this method of regulation, though practised in the past, was frowned upon by the theories of the economists and political scientists of the day. State interference in the control of industry came through the awakening conscience of the nation to the sufferings of those least able to protect themselves.

The horrors of child employment in the new factories proved enough to overcome political theories and economic inertia, in spite of the novelty of regulations for child workers. Earlier instances of such orders are rare, one of the very few having been issued in 1398, very fittingly by Richard Whittington, who declared that whereas " hurers " (makers of fur caps) send apprentices, journeymen and children of tender age down to the Thames and other exposed places " amid horrible tempests, frosts and snows " to scour caps, to the very great scandal of the city, this practice is to cease forthwith.

But it was a far cry from Dick Whittington to the nineteenth century in other aspects than mere time. In 1802, a memorable year in this story, a " Health and Morals Act " was passed at the instance of the first Sir Robert Peel, one of the early cotton millionaires ; but this measure decreed modestly for children a maximum day of twelve hours, a suit of clothes once a year and attendance at church once a month ; and it applied only to legal apprentices. An

unexpected result was the wholesale employment of unfortunate children of seven years, or even younger, with the consent of their poverty-ridden parents, and without indentures.

As a result of reports from committees set up by Lords and Commons, an Act in 1819 forbade the employment of children under nine in factories, and limited children between nine and sixteen to a twelve hour day, with night work entirely prohibited. Since the Act applied only to cotton mills, it dealt but with the fringes of the evil. In 1825, the first real stipulation for the provision of leisure was made in Sir John Hobhouse's Act, which insisted on a quarter holiday on Saturdays, and adequate meal-times in working hours.

The next step was the "Ten hours' agitation" by Richard Oastler and Michael Thomas Sadler; a Bill introduced by the latter was defeated in 1831, despite Cobbett's scornful discovery in the Commons that "the Navy, the Bank of England, the Land . . . are as nothing compared with the labour of 300,000 little girls, nay, of only one-eighth of this 300,000 from whose labour if we only deduct two hours a day, away go the resources, the power and the glory of England."

The lead in the agitation was taken over by Lord Ashley, better known as Lord Shaftesbury; and he succeeded in compelling the government to pass a measure in 1833 which, though far short of hopes, did make a step forward. This Act excluded from textile mills (except silk and lace) all children under nine; and drew a distinction between "children" of nine to twelve years, for whom nine hours constituted the maximum day, and forty-eight hours the maximum week; and "young persons" of thirteen to eighteen years, for whom the weekly maximum was sixty-nine hours. For the

"children" two hours' schooling was made essential, to be taken out of working hours—the thin end of the "half-time" wedge. An important innovation was the appointment of Inspectors to enforce the law.

Eleven years later, Sir James Graham's Act reduced the working day for children to six and a half hours, including three hours in school. Already, in 1842, Ashley had secured the prohibition by the Mines Act of the employment of women and children in mines, where the appalling conditions were revealed to the Commons by the report of the Children's Employment Commission which he had persuaded Parliament to set up. The "Short Time Committees," led by Ashley and Fielden, who, as a Lancashire cotton spinner himself, was a particularly powerful advocate, gained further success in 1847, when women, already limited in hours by being classed as "young persons" in the 1844 Act, and children, were restricted to ten hours' work a day in textile factories, though two more measures in 1850 and 1853 were necessary to make the ten hours' day a reality.

The next great advance came in 1878, when Mr. Cross consolidated and improved the existing laws in a great Factory and Workshops Act. Henceforth no child under ten years of age might be employed in a factory: all older children were limited to "half-time." For women the maximum working week was fixed at fifty-six and a half hours in textile factories, and sixty hours in other factories; and periods of continuous employment might not exceed four and a half and five hours respectively. Lord Shaftesbury (the Ashley of earlier measures) declared of this Bill that "2,000,000 people of this country will bless the day when Mr. Cross was asked to be Secretary of State for the Home Department." This long remained the basis of factory legislation, though various useful

extensions of now acknowledged principles were made, for example in 1891, when the minimum age for child employment was raised to eleven years.

Other categories of workers also received attention. In 1892, a Shop Hours Act was passed, prohibiting the employment in shops of persons under eighteen years for more than seventy-four hours a week, including meal-times ; while a Shop Act in 1911 provided a compulsory half-holiday each week for shop assistants.

Most of these regulations applied to women and children only ; men workers appear to have been neglected, but actually two potent factors were working on their behalf. On the one hand the various processes in a mechanical factory were generally so interdependent that the limitation of hours for women and children effectively, though indirectly, set a limit for men. On the other hand, the growth of the Trade Union movement brought into existence a new power to protect the worker.

Between 1799 and 1824 Trade Unions were actually criminal associations and a man could be transported simply for agreeing with his fellows on common action to alter their conditions of labour. Largely as a result of the skilful work of Francis Place (1771—1854) the law was altered in 1825 ; Trade Unions ceased to be illegal bodies, but they did not become legal ones. They were considered "extra-legal" ; that is, the law officially had no knowledge of their existence, and accordingly could give no protection, even if, for instance, dishonest officials should steal their funds. Despite this very serious handicap, the movement grew in the next half century, and did much good, especially as Benefit Societies. By several Acts passed between 1871 and 1876 Trade Unions were granted a legal status ; their funds were protected ; combinations "in furtherance of trade disputes" were given

special privileges ; and " picketing " was authorised. Since then the movement has undergone changes and important Acts have been passed, notably in 1906, increasing the privileges of Unions, and in 1927, in an attempt to prevent national upset which might follow a stoppage of work by all unions.

The political activity of Trade Unions arose largely from the " New Trade Unionism " associated with the work of John Burns and Tom Mann, and dating from the great Dock Strike of 1889. The new workers' leaders strove to influence Parliament directly ; the first Labour Members of Parliament appeared in 1892, and the revived interest in social legislation by all parties is in large degree attributable to these factors.

Another statutory provision of holidays came in the Bank Holidays Act. Prior to 1834, the Bank of England had closed on certain Saints' Days and Anniversaries, about thirty-three in all : after that date the number of closings was reduced to four, Good Friday, 1st May, 1st November and Christmas Day. In 1871, Sir John Lubbock, later Lord Avebury, a banker, scientist and philosopher, secured the passing of the Bank Holidays Act, which added to the first and fourth of these holidays four more—Easter Monday, Whit Monday, the first Monday in August and the 26th December if a weekday. The Crown was given power by the same measure to declare other days Bank Holidays in time of national celebration ; but this power has naturally been sparingly used.

Development in the post-war period has been marked, and changes are still taking place, although they are generally changes of degree rather than of kind. The Mining Industry, which in 1912 secured a Minimum Wage Bill, has obtained recognition of the principle of an eight



hour day ; and the International Labour Office, working in close connection with the League of Nations, is striving to persuade all member nations to accept an eight hour day for all workers. Meanwhile some concerns are experimenting with a five-day week, and other methods of sharing the available work.

Regulations have continued to be imposed by law, and steps have been taken to remedy outstanding anomalies. For instance, the Shops Act of 1934 has laid down far-reaching provisions to remove a serious hardship of the 400,000 " young persons " (fourteen to eighteen years) engaged in the distributive trades. The Act of 1886, permitting a maximum week of seventy-four hours, did not make definite rules for the provision of meal-times ; and while this was remedied in the 1912 Shops Act, the wording of the law was such that it did not apply to shop workers employed outside the shop, so these did not have the advantage either of free-meal periods or of the half-holiday. The new Act brings all shop workers within its scope ; stipulates for meal times ; provides for a maximum forty-eight hour week after December, 1936 (fifty-two hours in the interim) ; drastically restricts night work by insisting on an interval of eleven consecutive hours each day, including the period between 10 p.m. and 6 a.m., and limiting overtime. The Act includes novel stipulations with regard to temperature, lighting, washing facilities and provision for taking meals ; and these sections of the measure seem likely to constitute the basis of a special health and welfare code for shops and warehouses, to the benefit of a great industry.

The nineteenth century saw another significant change. From the early Middle Ages, Fairs have played an important part in trade ; such occasions provided relief from the often onerous and always restrictive regulations of trade,

and gave an opportunity for foreign commerce. The great concourse of buyers and sellers naturally necessitated provision for entertainment, and a large element of merry-making soon became general. With the advent, however, of large scale manufacture, and of the possibility of bulk transport, and the disappearance of municipal restraints on trade, Fairs lost their importance. The *Hampshire Telegraph and Sussex Chronicle—and General Advertiser for Hants., Sussex, Dorset, and Wilts.* (price sevenpence weekly), for July, 1833, commenting on two Fairs in the neighbourhood of Portsmouth, declares "we never knew so dull a period" and deplores the lack of customers. It goes on to suggest a drastic abridgment of time, when "much riot and unseemly behaviour on the Sabbath would be avoided." This decline in trading became general by the second half of the century, except in rival districts where dealing in cattle continued longer; but as the commercial element decreased, its place was taken by amusements. By the end of the nineteenth century the transition from Trade Fair to Fun Fair was complete and the roundabouts held sway where once the Court of Pie Powder had been supreme.

This tendency obviously reflects the other aspect of this question of work and leisure. The provision of "spare time" is only part of the problem: the best use of such time is even more difficult without such guidance as is offered in other parts of this book. The nineteenth century saw the real beginnings of organized attempts to deal with this second aspect of the problem. Local authorities helped with the provision of Free Libraries, often assisted by the Carnegie Trust; allotment gardens, playgrounds, evening institutes and adult education. Private enterprise was also active. The tourist industry developed as a result of the Cheap Trains Act, 1844, which

insisted that one train a day must be run in each direction for passengers at not more than one penny a mile. This "Parliamentary train" was the foundation of third-class fares, and Companies soon realized the importance of this passenger traffic; in 1872, the Midland Railway reduced its third-class fare to a penny a mile for all trains, and the other Companies followed suit.

Cheap railway fares and special excursion rates helped largely in the growth of popular seaside resorts; and the second half of the century saw the summer holiday at the seaside, or in the country, becoming the relaxation of the multitude. The cheapening of books and the multiplication of lending libraries kept pace with the extensions of education, and catered for leisure time at home; before the Great War the cinema was becoming everywhere established, and since then the 'talkies' have developed, while the organization of broadcasting and the prospect of television bring all the important events and significant figures even within the circle of the home, to make the utilisation of leisure more varied and fascinating than it has ever been before.

May we all be wary lest these unrivalled opportunities be turned into ways of "killing time"—the most serious of crimes like all murder. Let us rather determine to use this profusion of the raw material of life to shape, each for himself and in his own way, something new, useful and worthy of our past and present.

## CHAPTER IV.

# Leisure To-day.

SOMEONE said recently, "If you have money in your pocket and no work to do it is called leisure ; but if you have no money and no work it is called unemployment." This statement appears at first to be a correct description of the situation in the country which faces us to-day, with so many men and women unemployed.\* But a closer examination shows that it is not quite so.

We have seen that man's primary needs are food, clothing and shelter. In our society some people are directly engaged in the task of getting food, some in making clothing, and some in making shelter. But most of us are employed in doing other things and in exchange we are given wages with which to buy our primary requirements —the necessities of life. If we are deprived of our employment we lose our wages and have nothing with which to buy food and clothes and to pay rent for shelter. That, broadly speaking, is the position of the unemployed. But the situation is met by taking a contribution from all employed persons, by way of taxes or rates, and from this money paying out allowances to the unemployed in place of the wages they earned while working. So the people who are trying to do all the work that is necessary are at the same time trying to keep those for whom there is no work.

Let us suppose that everybody was working, including those who are now unemployed, and that it was necessary to do only the work which is now being done without the

\* 1935, approximately 2,000,000.



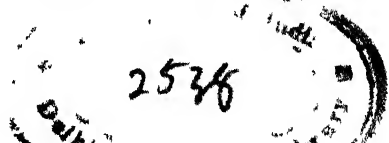
help of the unemployed. Then it would not be necessary for everybody to work as long as before. Each person would get a little more leisure. In other words, the unemployment of these men and women represents accumulated leisure. To-day, there are many people with a lot of work to do and very little leisure, and some people with no work and all their time on their hands. What we need then is *some work and some leisure* for everybody. This is the problem to which all men, irrespective of political or other opinion, are turning their thoughts.

How has this unequal arrangement of leisure come about? Consider a home as an illustration. Suppose that it requires the mother and one servant in a family to do all the work of preparing food, mending clothes, keeping the house clean and so on, and that they work every day until 7 o'clock. Then they obtain (what they had not before) the use of a sewing machine, a vacuum cleaner, a washing machine, and various labour-saving devices. Their work can then be completed each day by mid-afternoon and they consequently have more leisure. It is clear that mechanical devices have made this possible.

A bakery will afford another example. Formerly all the bread was mixed, kneaded, made and carried to the oven by hand. Now the ingredients are mixed by machinery, the dough is cut into lumps and weighed by machinery, the loaves are carried on moving bands or trucks; and so six men can do, with the help of the machines, what (say) ten men did before. The unfortunate result is that four men are now discharged because six men using the machinery can accomplish the work of ten men without machinery. In other words inventions that should bring leisure to all actually bring unemployment to some.

You can think of other instances of this kind (such as automatic telephones ; machines for cutting, binding, and threshing corn at one time ; and machinery for cotton mills and mines, etc.), and you will find that modern transport and organization, machines, and other factors, have made it possible in many occupations for a few people to do the work formerly done by a much larger number. Now machinery has come to stay, and man is determined to master the developments which have ensued so as to make machinery a good servant. Sometime and by gradual degrees, we shall arrive at an arrangement whereby all people have work and leisure combined, perhaps rather more leisure than work. Until that time comes we must endeavour to use what leisure we have, be it little or much, to the best advantage.

Some of us have to work about eight hours a day, some more and some less according to our ages, occupations and circumstances. Whatever we do we complain very often that we have not enough spare time. If we are using it aright for the fullest development of our lives so that each one of us may do, and be, the best of which he is capable - then we could well do with more spare time. Its value to us depends upon the use we make of it. For the majority of people the means of obtaining a livelihood present little variety and few opportunities for self-development, especially if they are working very long hours and are employed in mechanical work and repetitive processes. They depend entirely on their spare time for this, and it is therefore all the more important that they should make the best use of it. The State is what the people make it, and the contribution of each citizen should therefore be the best of which he is capable. That contribution is made largely through the occupation of each citizen's leisure time.



It is said that Mr. Winston Churchill once asked Lord Balfour this question : "What is the most important quality for a man who desires to succeed in life?" "Direction," was the instant reply, "Most men fail because they do not know what goal they desire to reach." Far too many people do not know what they desire to achieve in their leisure time and in consequence they achieve nothing. A great many people think that leisure time is time in which to do nothing. Doctors sometimes prescribe complete rest or inaction in cases of illness, but it is seldom, if ever, that a healthy person needs to do nothing. Waste of leisure in this way is generally due to inertia—better known as ~~slackness~~, both of body and of mind, but generally of mind. Those who suffer in this way are great borrowers. As they have thought little about any of the problems of living they seize the opinions of others, when required, and give them out as their own. When they come to exercise a vote they do so, ~~not on the merits~~ of the case, but as most of the others say they are voting. Such persons drift, and like all drifting matter they go in whatever direction the current flows. This means that they have lost their freedom and liberty as individuals. They are afraid to be alone. Many of them prefer to be organized and looked after, told what to do and when to do it, freed from the necessity of thinking at all. The more individuals there are like this the greater the danger to our freedom. Such people welcome direction and dictation. On the other hand, those whose minds are active can make decisions for themselves, weigh up the pros and cons and form their own opinions, make a choice when it is necessary to choose, and follow a decision by doing something. Mr. S. P. B. Mais has recently expressed a similar thought. "Before one can be a worthy member of a brotherhood or of a society, one has

to walk out into the wilderness and find one's self, see what particular quality in one's life can be developed, if you like, for the good of the State. That is a loyalty I can understand, but I cannot understand the loyalty that either is, or, as in so many brotherhoods, has been, the loyalty of *leaning on the brotherhood.*"

What then should we do in our leisure time ?

Our first desire is to live. For this purpose we need food, clothing and shelter, and in exchange for these we must work. Each one of us wishes to do the best of which he is capable, for two reasons. First, because of the joy of good craftsmanship, we take a pride in doing all that we attempt to do as well as we possibly can. Second, because we wish to earn as much as we can, and we know that skilled labour is more highly paid than unskilled. For both these reasons we need to know as much as possible about our work and how it should be done. So we need to spend some of our time in technical training. Do not misunderstand the word "technical." For some reason it has become associated in the popular mind entirely with engineering or mechanical occupations. But technical means something wider than that something peculiar or appropriate to a particular art, science, craft, trade or profession. A builder's apprentice needs training appropriate to the craft of laying bricks ; the medical student needs training appropriate to the profession of medicine ; the engineer to the science of engineering ; the musician to the art of music, and so on. Technical training should make each one of us more expert in whatever form of work we undertake in order to earn our living. Early man spent some of his spare time in trying to improve the means whereby he gained his food. We should do the same, and primarily for exactly the same reason.



But, suppose that a man has become expert in his work and can earn his livelihood comfortably. What else should he do? In school you have been taught a variety of subjects, but first to write, to read and to count. With these "tools" you then set to work under the guidance of a teacher to find things out. In History you found out what lives the people led who lived before you. In Literature you found out what other people thought, what they did, and what they said. In Science you discovered many things about the world in which you live. In Geography you learned of life in other lands. All this knowledge enables you to understand what is going on in the world around you and how you fit into the scheme of things. Some people call it "a good general education." But do not imagine for a moment that it ceases when you become fourteen or sixteen or twenty-one. It is a process which continues throughout life, even into old age, because education is not knowledge by itself. Knowledge must be combined with experience and that is only gained by living. Have you ever heard a person older than yourself saying "Things have changed a lot since I was young"? or another one saying "I am always learning"? They are saying, in another way, that education never ceases. You should continue therefore, after your school days, to gather knowledge and to find things out for yourself so that you may the better understand all the experience of your own life. In school you have learned how to learn, and let us hope you will find that it is worth while to go on learning.

The ancient Greeks were very careful about the upbringing of their children to be good citizens, and thought highly of the dignity of citizenship. They had a word for

\*or the words of the Prophet, "My son, gather instruction from thy youth up: so shalt thou find wisdom till thine old age."

a man who was ignorant of public affairs—the word *ἰδιωτής*—from which comes the English word “idiot.” From meaning originally an ignorant, ill-informed person who kept to himself, it has now come to mean one who is destitute of ordinary mental powers. Every boy and girl has certain duties. First, there is your duty to God. Then duty to your parents ; duty to your family ; and duty to the community—all the people amongst whom you live, who form the population of the towns and the country, of which you are members. The great writer Aristotle said in his book called the *Politics* that man is a social being. Each one of us belongs first of all to a little society called the family. At five years of age we each join another society called the school. And when we leave we join a large society called the Nation. In our family and in school we each had duties to do, to help the family and the school. In after school life, we have our duty to the community, and we cannot fulfil that duty unless we are good citizens. We must therefore spend some of our leisure in making ourselves good citizens.

Edmund Burke expressed his views on citizenship in this way : “ I remember an old scholastic aphorism, which says ‘ that the man who lives wholly detached from others, must be either an angel or a devil.’ When I see in any of these detached gentlemen of our times the angelic purity, power and beneficence, I shall admit them to be angels. In the meantime we are born only to be men. We shall do enough if we form ourselves to be good ones. It is therefore our business carefully to cultivate in our minds, to rear to the most perfect vigour and maturity, every sort of generous and honest feeling that belongs to our nature. To bring the dispositions that are lovely in private life into the service and conduct of the commonwealth ; so to be patriots as not to forget we are gentlemen.”

There is another important consideration for the use of the leisure time and that is Religion. Just as some of our leisure should be used in making ourselves good citizens, so some of it should be used in trying to fit ourselves to be good members of the Christian Church. Time should be found every day for private prayer ; and you should take trouble to keep in touch with the Church to which you belong and to take some definite part in its worship, its social life, and in such means as it provides for religious study and for enabling you to make your religious faith a living reality. Sunday, obviously, provides the chief opportunity for this. As we have seen, the very existence of one day in seven free from work is based in the first instance on religious sanctions. To a Christian, Sunday is first and foremost the Lord's Day, and he will naturally devote some part of it to the public worship of God in fellowship with the other members of his Church, and seek to fulfil this obligation of his religion according to the rules of the Church to which he belongs. It is possible, and, indeed, quite easy to do this and yet to find plenty of time for bodily recreation and other uses of your leisure time.

There is one more consideration for our leisure time, and that is Recreation. We have considered a number of occupations for our leisure time all of which occupy the mind. What about the body ? Of the necessity for recreation for body and mind you will read in the chapter on leisure and health. Here it is necessary only to give a word of advice as to the kind of recreation you select.

You may want exercise, adventure, games, some social activity, quiet reading, music, colour work, and so on, according to your nature and your circumstances. You should be able to decide amongst the many ways which are mentioned in this book. And if your judgment is

good you will choose well and will see that it is not necessary always to pay money for something to fill your leisure time when you have the filling of it entirely in your own hands. You can experience real adventures if you look for them in the right place.

To conclude then, you should consider for your leisure time these things :—

- |                    |   |                               |
|--------------------|---|-------------------------------|
| Technical Training | - | Yourself and your livelihood. |
| Further Education  | - | Yourself and Life.            |
| Citizenship        | - | Yourself and the Community.   |
| Religion           | - | Yourself and God.             |
| Recreation         | - | Your body and mind.           |

Do not suppose that these subjects have been placed specially in order of importance. It is *your* duty to consider them and to make up your mind about each one of them.

## Citizenship and Leisure.

"And who is my neighbour?"

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way: and when he saw him, he passed by on the other side. And likewise a Levite, when he was at the place, came and looked on him and passed by on the other side.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee.

Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?

And he said, he that shewed mercy on him.

Then said Jesus unto him, Go and do thou likewise."

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CITIZENSHIP is a responsibility and a privilege involving certain very serious duties and obligations. The whole subject of citizenship would fill a volume or more, so that it is possible here to touch but briefly upon some of its most important aspects.

As a member of a community in which you have, or will have, some work to do, you are dependent upon the

labour of other people and they are equally dependent upon you to do your work in a manner which makes your contribution to the needs of the community a worthy one. "There are many members yet but one body. And the eye cannot say unto the hand, I have no need of thee : nor again the hand to the feet, I have no need of you." This interdependence upon one another leads us to two spheres of interest ; first, a regard for the welfare of all who share in the communal life of the nation ; and second, an interest in the services which are provided for the benefit of all members of the community either by the national or by the local government. The first of these interests gives opportunities for social service, a form of leisure-time occupation which brings much happiness both to those helped and to those who help—it is, in fact, "twice blessed."

The second interest—government—is the outcome of the experience that many functions of life are more satisfactorily carried out by, and for, the community rather than by private individuals for their own profit. Therefore public provision is made for water, light, education, protection from fire, thieves and enemies, drainage, roads and paths to walk upon, transport, medical attention and a pension in old age. The organization of these services is so intricate that it would be impossible in large communities, like the modern town or city, to allow all the members to share in the government as was possible in the "moots" of olden times. Members of the community are therefore each given a vote by which they can select a smaller number of persons to carry out the organization. This is done in urban areas, towns and counties (where Councils are elected) and the system is known as local government. In the same way, but on a larger scale, all the citizens of the country have the right to exercise a

vote and elect representatives to sit in the House of Commons to govern and organize the Country. This is national government. And this kind of government, by the election of representatives, is known as Democratic government.

Your responsibility as a citizen does not cease when you have cast your vote, either for local or national government. You cannot sit back and say "these people will see to it--there is nothing more for me to do." When you ask persons to represent you, the first thing you do is to give them your views upon the purposes for which they represent you --you say what you want done. In the same way in government, you must tell your representatives what you want done. Obviously, you cannot do this unless you have thought about it.

Most of us are engaged every day in occupations which demand our full attention for eight hours or so ; and it will be outside this time—in our leisure time in fact - that we shall do our thinking and talking about the instructions we shall give as to the way in which we want things done. Some of our leisure time must therefore be given to politics, the very serious duty of deciding upon problems which arise in local and national government. These questions vary in importance. Locally, for instance, you may be required to decide whether you prefer electric trams or motor buses in your city streets. But nationally you may have to decide whether you will allow a people abroad which you now govern to govern themselves in future. The first question may be an easy one to decide, the second will be very much harder. But it must be answered. Some people excuse themselves because, they say, we must leave other people (foreigners) to settle their own affairs. The Americans, as a nation, adopted this attitude for a long time and said that only America interested them ;

the rest of the world had nothing to do with them at all. But they have changed their minds and we all know that such an attitude is wrong and foolish.

The world is growing smaller every day. Australia was once six months away ; it is now scarcely six days away. The radio and the newspaper services tell us of things that happen thousands of miles away almost as soon as they have happened. We cannot isolate ourselves, we know that to keep our civilization working we have to depend on the work done by other nations. We send cotton goods to one place and receive tea in exchange. We send iron and steel elsewhere and receive wheat in exchange. If anything happens to disturb those peoples we may have no market for our goods and, consequently, no tea and no wheat. It is a serious matter for everyone of us and we must consider all these facts, *very carefully*, in order to form a right judgment.

It is here that so many citizens fail. A man in a boat who does not pull hard on his oar is called a "passenger." Many citizens are "passengers." They do not think about the problem which is difficult. Instead, they give way to one of two weaknesses : they decide to agree with the majority of their friends (because they do not like to be on the smaller or losing side, and they suppose that what the majority think must be right) ; or they take an opinion which they have seen in a newspaper, or book, and adopt it as their own without finding out how the opinion was arrived at. Sometimes, it is unfortunately true, they do neither of these things ; they do not think at all, they have no opinion ; and they do not vote.

There is no excuse for this. Every citizen should give up some of his leisure time to reading and listening. There is plenty of information about the problems facing every citizen in newspapers, books and periodicals. If



you cannot afford to buy these you may read them free of charge in the Public Library. If you possess a radio set, there are many interesting talks arranged by the British Broadcasting Corporation to help you to form an opinion. Your local Education Authority probably holds classes in the Evening Institutes dealing with some of these problems and may conduct debating classes. The latter are particularly useful, as in them you may hear different opinions criticised in an orderly manner, and you may put forward your own views and hear what others think of them.

In your own town you should acquaint yourself with the work of the Town Council, and with the enterprises and organization of the area. The provision of water, gas, electricity, transport, street cleansing, markets, parks, health services and hospitals, makes an interesting study.

You probably know that ignorance of the law is no excuse for any act done in contravention of it, and though the average layman cannot possibly know all the law of England, an attempt should be made to become acquainted with that part which affects the everyday life of the average citizen. If you are under eighteen you should certainly acquaint yourself with the law regarding juvenile employment. Did you know that no boy or girl under sixteen may sell anything in the street and that in some towns and cities you are required to hold licences to do so if you are between sixteen and eighteen years of age? Did you know that boys and girls between twelve and fourteen must hold a licence if they are employed while still at school, and that any child of this age who appears in a public entertainment conducted for profit also must have a licence from the local Education Authority?

You should know too, what advantages an organized community has provided for you in National Health Insurance, Pensions Insurance, Education, Unemployment

Insurance, Workmen's Compensation, the regulation of hours of work and employment in your own occupation, and so on. The British Broadcasting Corporation has conducted a course of talks\* about which they say :—

"Our lives are becoming more and more regulated and the rules under which we live increasingly difficult to keep up with. The rights which we possess as citizens are often not understood, and facilities provided by the State and by local bodies are not known. These talks provide a new and important service of information. . . . . They will attempt to elucidate the Acts which deal with such matters as Rent Restriction, Unemployment, Workmen's Compensation, Housing and Health Insurance."

Many of you are just about to leave, or have just left school, and will have learned something of the administration of the educational system of the town. You will find a study of the work of the Education Committee well worth while, for it deals not only with the education of the normal boy or girl, but makes provision also for the less fortunate ones who may be physically or mentally defective, blind or deaf, or who may suffer from lapses in behaviour which bring them before the Juvenile Court. "From Nursery School to University" is in the programme of the Education Committee and your knowledge of this work may help you yourself, and help you to guide others.

If you are still at school and want to know more about any of the questions raised so far in this chapter you should ask your teacher. If you have left school and do not know whom to ask, go to the Public Library and enquire there. You cannot be a good citizen if you do not know how your Town and Country are governed ;

\*Spring Term, 1935.

and there are many excellent books which will help you to understand these things.

If you are to fulfil your duty as a citizen you should cultivate a sense of independence, and one of the most important ways of doing this is to learn the habit of thrift in your early days. Many emergencies, such as illness or accident, call for more money, and you cannot find it unless you have saved. "Saving up for a rainy day" is a very good policy, and so is "Saving to spend wisely." It may be to pay your fees for some special training you want in evening classes ; to set up a home ; to meet a doctor's bill ; or to take a holiday after an illness. It may be that you will have to help some other member of your family who has met with misfortune, or to help to keep one of your parents. There are many of these emergencies which arise unexpectedly for which you need ready money. Save a little week by week through the Post Office Savings Bank, the Trustee Savings Bank, or through National Savings Certificates. Practically every school in the country has a savings scheme of some kind and you were (or are) probably a member in your own school. Go on saving ! If you need more information, ask your teacher, or enquire at the Post Office or Savings Bank.

Independence is also evidenced by those who know what to do in the emergencies which arise somewhere every day—and you never know when they may arise in your life. If you are prepared you may acquit yourself well and be of the greatest service to your neighbour ! If you are not prepared you may be a helpless onlooker. There is no boy or girl (or man, or woman) who does not feel a thrill when reading an account of a life saved. One of the experiences we all wish we could have is the satisfaction of knowing that we have saved someone from death. Who does not instinctively run, when the maroons

are fired, to see the launching of the lifeboat, or to see the fire-engine tearing through the streets with clanging bell ? We know the risks are great, but most of us feel envious, and so there is never lacking a large number of men and women who are ready at all times to undertake the most hazardous forms of life-saving. Every week we hear of people saved from death by firemen, lifeboatmen, doctors, nurses, miners, policemen, sailors, railwaymen, airmen, and others, in accidents and disasters of all kinds. We also read of life saved by the prompt and intelligent action of individual citizens, men, women, boys and girls, who were confronted by most unusual and unexpected situations and who knew what to do.

In your leisure you can learn a great deal which will help you to face some of these emergencies. They arise, most often, through accidents in the streets, at home, at work, on the playing field (especially during the summer), in the waters of river and sea. You may learn a great deal through Scouting, Guiding, the St. John Ambulance Association, and the Royal Life Saving Society. Details of all these activities in which you may join are given in the second half of this book.

## CHAPTER VI.

# Leisure and Health.

By

STANLEY ALSTEAD, M.D., M.R.C.P.

### 1. REST AND EXERCISE.

WE find much in Nature to suggest to our minds that physical exercise—in the sense of motion and activity—is beneficial to life. Indeed, such movement is characteristic of life itself. Elementary observations upon plants and animals confirm this: it is a commonplace of daily experience, but it is not so widely known that the embryo, whether plant or animal, may “exercise” its various parts vigorously during the hidden stages of development. It is hardly surprising, therefore, that anything which interferes with freedom of movement of the mature organism tends to mar its progress in every way. We all know how necessary it is for a domestic animal to take exercise. To neglect to exercise a dog may amount to actual cruelty. Our own inclinations for exercise further illustrate this widespread desire for physical activity.

To rest is natural enough, especially when it happens spontaneously as a result of fatigue, but who has not experienced the restlessness arising out of having nothing to do? Sedentary workers may complain of the tiring nature of their work, not because it involves hard physical strain, but for just the opposite reason, viz., that they have little opportunity for bodily exercise.

Everybody knows that growth is more rapid and complete and health is more robust when exercise is taken

regularly. Such exercises as we take normally cause all-round development, but there are some interesting examples of how excessive and prolonged exercise (or rather over-use) of a group of muscles may cause them to develop to an extraordinary degree, though the rest of the body shows no remarkable change. You may recall the village blacksmith whose arms were "as strong as iron bands"; and many other occupations prove how readily the body adjusts itself to extra demands even when these are restricted to a single limb. On the other hand, lack of use of a limb, e.g., as a result of injury or certain forms of paralysis, causes the muscles to become flabby, the skin over them to become shiny and thin, and the part as a whole becomes puny as compared with its fellow of the opposite side of the body. Moreover, a limb which is not used does not grow as quickly as a healthy member which can be exercised. The effects of such mal-development may be very serious and may disable for life the person affected.

Exercise, then, is necessary for health and development and should find a place in the leisure time of most of us. It is desirable that exercise should be taken not only earnestly but with zest and enjoyment. There is a well-known saying that you can take a horse to the water but you cannot make it drink. So, also, you can give facilities for sport, but unless people enter into the spirit of it, all effort is in vain. Just as the developing creature is unaware of movements which are necessary to its proper development, so after birth the animal or the human being should acquire the art of abandonment to the natural, spontaneous rhythm of exercises, whether it be running, jumping, football, cricket, tennis, netball or hockey. The benefit of friendly rivalry can hardly be denied, and the open air, the change of scene, the team spirit and the

social relations which are promoted, all play their part in producing a healthy body and a keen mind.

There are times, however, when exertion is harmful and physical exercise is rightly forbidden. Many forms of illness might be mentioned to illustrate this. The

doctor realizes that rest is often a most valuable ally in *friend* conserving the patient's strength for the purpose of overcoming disease. Happily, we possess a natural tendency

to recover from many maladies, and one of the most *studies* important duties of the doctor is to create a suitable *house* environment in which we may exert to the full our own

*is a* powers of recuperation. Chronic illness may make it impossible for some unfortunate people to take full advantage of the more strenuous forms of physical exercise. *is a*

This is, of course, a disadvantage, but we must not lose sight of the fact that Nature compensates in an amazing way for burdens which may be placed upon one or more of the bodily functions. It is remarkable that a diseased organ, be it even so precious as the heart itself, is capable of benefiting from graduated exercises appropriate to the individual circumstances.

*is a* Our bodies are more wonderful and certainly much more complicated than any machine invented by man. Still, it is convenient to think of the functions of the body as though it were a machine such as a steam engine. Energy is expended to sustain life. Work is done when we move our limbs, and in keeping ourselves at a fairly constant temperature despite changing surroundings. We must not forget, however, that bodily activities over which we have little or no control make similar demands for energy, e.g., the beating heart, the movements associated with breathing, and the remarkable variety of activities carried on by organs hidden from view. Consider a train just before it begins a journey. The engine stands

there motionless, but we can tell that great activity is proceeding inside it, and furthermore, that while there is the prospect of a journey this activity is unavoidable. Soon the engine will be pulling the coaches at about 90 feet per second, i.e., it will be making use of that energy which was stored up while at rest and the additional energy produced during the period of activity. When we say we are "resting" there is really a great deal of hidden activity going on. Not only are our vital functions being sustained, but preparation is being made for any form of activity which we may suddenly choose to undertake. Even if we were to lie flat and motionless in a warm room and abstain from taking food (thus relieving the digestive tract) there would still be some energy spent in keeping our tissues alive. It is possible to estimate this minimum requirement and bearing it in mind we may feed the body with sufficient fuel (food) to yield the energy required for *additional* activities. Thus, vigorous exercise, especially on a cold day, causes us to "burn up" much of our fuel, and if the quantity of the food is not sufficient to meet the demands of the body it will draw on the tissues themselves, e.g., the fat depôts, to make up the deficiency. It is clear, then, that we can adjust our fuel consumption to a large extent by modifying our activities, by changing our surroundings (e.g., cold or warm climates), or by altering the quantity and quality of the food supply.

Experience teaches us that our muscles, skin and other structures are most efficient when they are sufficiently used, or "exercised," and furthermore, the body, in all its "departments" benefits when we do what we can to improve our physique. Some adjustments, however, are beyond our control; they are automatic, varying according to the requirements of the moment, and this type of mechanism is specially concerned with functions which



are essential to life itself. Nature is too wise to allow us to interfere with such delicate machinery.

Any kind of physical activity which is monotonous robs us of our efficiency in the long run. What should we think of Rugby Football if every game were the same? Opportunity for variation is the very essence of enjoyable recreation, while ~~uniformity is an enemy to pleasure in~~ work and in play. In recent years the importance of this has been more fully understood in industry. Employees are made to cease work for a few minutes at stated intervals. It is found that, far from being a waste of time, this procedure has resulted in increased output under certain conditions, and the workers are more contented and freer from accidents. When work is entirely sedentary, much can still be done to make it more enjoyable by introducing variety, and if possible, a break during which some form of physical exercise can be taken.

From the time we enter the infant school our minds are involved in graduated mental exercises. Eventually we reach a stage when we perform useful manoeuvres with the mind almost unconsciously, just as a trained batsman hits a ball to the boundary with the minimum of physical exertion. For example, although we learn the alphabet and are able to build up words out of individual letters, it does not follow that whenever we see a word we analyse it by breaking it down into its component letters. That would be too tedious and our experience of rapid reading does not justify that supposition. Actually we store up in our minds the "patterns" of thousands of words so that when we see a word in print or hear it as a sound, we automatically identify it by matching it in our "storehouse." This process is carried out with remarkable rapidity and every word we see or hear is liable to set up all kinds of fresh ideas according

to its present or previous surroundings in our personal experience. This may serve as an example of the remarkable capacity of the mind for exercise. "Mental gymnastics" in the early years of life make a permanent impression upon us for good or evil according to the tuition we receive.

## 2. 'BLESSINGS ON SLEEP' (Sancho Panza).

Literature is rich in references to the blessedness of sleep. It is always hailed as a healing influence refreshing to body and mind. This seal of approval was fixed upon sleep long before man became interested in it as a scientific study. Even now, we are far from understanding the various conditions which, working together, induce us to sleep. We all know that we can overcome the inclination to sleep, but when we do so we realize that the desire will return and eventually prove irresistible. The rhythm of sleeping and waking hours is one of the many remarkable features of life, and the fact that this rhythmic process is not rigidly fixed makes it all the more remarkable. We are permitted to alter the cycle if we wish—though there are limitations and even penalties attached to this privilege. It is the lot of some people to work during the night and to sleep during the day. Some difficulty is often experienced in making the change, but by perseverance it can be made with complete success.

How can the habit of regular sleep be fostered? Several points may be mentioned in answer to this question. In the evening, after the activities of the day, we become aware of a feeling of fatigue which is not altogether disagreeable if we are in normal health, and this gradually gives place to an increasing inclination to sleep. It is of paramount importance that we should not miss this "tide of sleep," for if we do, the desire tends to disappear

and, perhaps, an hour later it may be very difficult to "catch" sleep—as we say very expressively. Once a regular habit has been formed of falling to sleep at a certain time, any departure from our usual activities about the time of retiring to bed may upset the sleep-rhythm. If, for instance, we are late and we *hurry* to bed, the haste is likely to defeat its purpose. A leisurely retirement with the usual routine is far more conducive to the onset of sleep. It is well known that excitement may rob us of our sleep and this is particularly noticeable in young children. Intensive study shortly before going to bed should be avoided for the same reason, and the sensation of having overloaded the stomach with a heavy meal may not only delay sleep, but may also give rise to various degrees of nightmare. On the other hand, gnawing hunger pains are almost equally distracting.

Few people take sufficient care over the hygiene of the bedroom. Where selection of a room is possible, one which is reasonably large, airy and well ventilated is to be preferred. An open window is desirable, but in some circumstances it may be a disadvantage. Healthy people can tolerate cold air in their bedrooms and many cannot sleep soundly in bedrooms artificially heated. It is, however, of great importance that the bedclothes should retain the body-heat without being excessively heavy and oppressive, and it is not sufficiently appreciated that sleep is impossible with cold feet.

It is safe to say that the time we spend asleep is a time of recuperation. Not only is there a cessation of nearly all mental activities and of all but essential physical activity, such as the beating of the heart, breathing, etc., but it is also the time for rest and repair for many tissues. It is known, for example, that the kidneys consist of a large number (about two million) of working units. During

the day these work in relays to remove the excess of water and certain substances dissolved in it. At night there is not so great a demand upon the kidneys, so the units work at even greater intervals and possibly some "close down" completely for a considerable time. Even the vital functions themselves are at a low ebb during sleep; the pulse rate falls, breathing becomes slower, and the body temperature falls to its lowest level during the early hours of the morning.

The need for sleep is greatest during the earliest years of life. A newly-born baby (after the preliminary crying which is so effective in expanding its lungs) commonly sleeps for most of the next twenty-four hours if undisturbed, and even at several months relatively few hours of the day and night are spent awake. In these early days of our lives sleeping and feeding seem to be our sole interests, and woe betide the household where the baby cannot sleep! The importance of sleep is proved by the fact that a healthy dog dies in about three days if kept continuously awake. It would take much longer than this to kill the animal by depriving it of food. Human beings having insufficient sleep, become irritable, dull and unable to find interest in work or leisure. If sleep is inadequate during the growing years more or less incomplete development, both physical and mental, is likely to occur. A boy or girl of thirteen should spend not less than ten hours asleep, but at the age of eighteen years nine hours will probably be found sufficient. We cannot hope to get the best out of life or to put our best into it unless we approach our work and play feeling refreshed both in body and mind by a sufficient number of hours of undisturbed sleep. There are, of course, variations between one individual and another with regard to the amount of sleep which may be regarded as adequate. Such

conditions as climate, exercise, physique, temperament, etc., are all factors to be considered in each individual case.

### 3. AN ORDERLY LIFE ✓

An orderly life has a salutary effect upon health, but even the most methodical person cannot be expected to utilise every minute of his time with anticipated activity. Life's pattern contains blank spaces which can be filled in according to our frame of mind. To leave at least some of these spaces blank has its advantages. They can be used as rest periods—times for complete relaxation, mental and physical. Such intervals afford opportunities to look back and to look forward : to examine the achievements of the day and to plan the immediate future according to circumstances. Famous men in almost every walk of life have testified to the value of this practice in their own lives, and, it should be remembered, it has generally been the busiest men who have benefited most from this form of self-discipline.

Meal-times should be highly valued as opportunities for re-creation. A refectory is, literally, a place where one is made anew, but it should include a renewal of the mind as well as the satisfaction of the appetite for food. It may not be too much to suggest that grace before meat should also remind us of this as a suitable opportunity for spiritual refreshment. Only too frequently—and often unavoidably—people rush from their place of employment to “snatch a mouthful of food” as they themselves so accurately describe it, and then rush back again in even greater haste. It is a tribute to the human digestive tract that food taken under these conditions does not more often result in acute or chronic illness. Our state of mind at meal times has been proved to be a very important factor influencing digestion : the flow of digestive juices

is increased by peace of mind and by a healthy interest and enjoyment in our food, whereas anxiety, excitement, hurry or lack of interest have the opposite effect. We need only recall the loss of appetite which most of us experience before an important examination or interview, to illustrate this point ; but when such interference lasts for years, e.g., as a result of business worries or domestic anxieties, permanent harm is likely to result. Well authenticated experiments, as well as clinical observations, prove conclusively the value of insisting upon mental and physical relaxation at meal-times.

"Better is a dry morsel and quietness therewith, than an house full of sacrifices with strife." If we would devote a little of our leisure to resting for ten minutes or so before and after important meals of the day, it would soon become apparent that the time had been well spent.

To some, however, self-enforced relaxation is little short of agony and anything but restful. Individuals of this temperament often resort to a complete change of employment and a sedentary worker may thus find gardening "restful," despite the strenuous physical exercise involved. Such people may ask : Do not these rest periods tend to encourage idling ? The answer is that deliberate and anticipated rest periods in the course of a task are totally different from the practice known as "killing time." The former is recreative, whereas the latter produces boredom which actually causes a sense of fatigue, despite the fact that no work has been done. Indeed, rest is only enjoyable relative to work. One of the penalties of a workless life and an aimless existence is that there can be no pleasure in holidays and no thrill in the anticipation of a complete change.

You find these ideas applied in the school timetable with its variety of subjects, frequent changes, and intervals

for recreation. Work in the household can also be arranged so that tedium is abolished and ordinary tasks become interesting. We hear much of planning one's life or one's career, but insufficient has been said of the value of planning the individual days of which life is made up. Nobody who has attempted such planning will deny its usefulness in accomplishing the work to be done and still leaving time for other pursuits.

A famous doctor went so far as to advise his students to give precedence to the practice of spending part of the evening in reviewing the day's work. He learned more, he said, from this habit of pondering over the personal experiences of the day than by reading textbooks of medicine.

#### 4. LEISURE AND PERSONAL HYGIENE. ✓

Personal cleanliness is accepted by all educated people as one of the golden rules of life. Many of the most important advances to our present degree of civilization have been apparently trivial in themselves, and the appearance of cheap soap is one of them. Try to imagine the plight we should be in as individuals, and as a community, if we had no soap ! And yet this luxury is a comparatively recent addition to our manufactures. We are greatly prejudiced against anyone whom we meet in a dishevelled, unwashed condition. Unkempt hair and dirty fingernails automatically place people in a certain class whatever their pretensions may be. Our aesthetic senses are offended. More than this, the appearance and possibly the odour of the offender may be distinctly unpleasant. It is unfair and inconsiderate to others for any person to fail to keep himself clean. Furthermore there are definite dangers associated with a dirty skin. With dirt there are often microbic infections which sometimes cause

inflammation of the skin, the underlying tissues and the neighbouring lymphatic glands. A witty doctor once said that "a washed neck, like a watched pot, never boils." Certainly we do well to keep the skin in good working order, for it has important duties to perform. It is protective against injury, it helps to adjust our temperature, whatever may be the temperature and humidity of the air around us, and if clean, it can, under the influence of sunlight-rays build up chemical substances which protect us against certain diseases, e.g., rickets in the growing years. Even if it were only for the sense of bodily comfort and well-being, and that which we call self-respect, the time devoted to the care of the skin would be well spent.

Care of the teeth is equally important. There is a curious belief that "milk teeth don't matter." This is wrong and the task of dental surgeons would be much easier if children were brought under observation in early childhood. There is probably no other part of the body which better illustrates the truth of the saying that "prevention is better than cure." The advice to "clean your teeth twice a day and visit your dentist twice a year" seems simple enough, yet neglect of this rule causes a tremendous amount of unnecessary suffering and ill-health. Toothache and painful abscesses arising from decaying teeth are familiar enough to most people, but few realize that many disorders of the stomach, some kinds of chronic rheumatism, joint diseases, and chronic ill-health, may be directly due to carious teeth. After all these things are not surprising when we recall that decaying teeth eventually become equivalent to so many abscesses pouring their poison into the mouth and blood stream, whence it is distributed to the whole body. How much better it would be if we were to make the acquaintance of



the dentist soon after learning to walk. By "nipping in the bud" early signs of disease he would save us numerous ills and their attendant pain, anxiety and loss of work and pleasure.

We have previously referred to the human body working like a machine such as a steam-engine. Just as it is necessary to keep the human machine clean on the outside, so it is equally necessary to attend to the interior. When we eat food we are really taking in fuel for the various purposes previously mentioned. We all know that a certain part only of the coal fed to a steam-engine is fully consumed. A residue is left and this is raked out from time to time and discarded. To retain it, and to allow it to mix with the new fuel, would cause the engine to work sluggishly and inefficiently. We have to consider the same general principle with reference to the fuel we try to consume in our digestive tracts and body-tissues. Waste matter which is useless as food, mixed with some of the digestive juices and "wear and tear" debris from the wall of the bowel, is rejected at intervals. Failure to do so results in disorganization of the bowel and we cease to get the best results for the amount of fuel consumed. Such a disorder, if prolonged, may cause us to become less efficient generally, less vigorous in body and sluggish in mind. Loss of appetite, headache, unpleasantness of the breath, and loss of sleep may also appear, and these are aggravated by feelings of anxiety and depression.

Here then, is another disorder arising out of lack of knowledge of hygiene and one which reinforces the argument that prevention is better than cure—or an attempt at a cure. Indeed, curing the disorder is often only possible by resorting to medicines at intervals, and this is undesirable as well as being troublesome and expensive. We have previously dwelt upon the importance of *habit*

and it finds an application again in the hygiene of the body. A shrewd physician has said of the bowel that "it is essentially a creature of habit," i.e., you can train it to function at a definite time in the twenty-four hours. Animals and uncivilized man cause their bowels to move, i.e., to empty, several times in a day—usually a short time after meals. Civilized man has trained himself to restrict the function to one "movement" a day to avoid the inconvenience of interrupting his work or pleasure. For the great majority of people one motion of the bowels daily is sufficient. It is usually found that the urge to empty the bowel is strongest within half-an-hour of finishing breakfast, and children should be taught to cultivate the habit of obeying this call. The penalty for neglect is simply the disappearance of the normal stimulus, at first temporarily, but finally permanently, and thus the inconvenience and disorders of habitual constipation arise.

Education from the earliest childhood to the value of *habit* is by far the most important factor in the prevention of constipation, which should be regarded in the vast majority of cases as the result of neglect or laziness rather than a disease in itself. Training in this as in other matters of hygiene, makes a legitimate claim upon the leisure time of the individual, and in adult life the benefits will more than compensate for the time and trouble devoted to this aspect of education. Nevertheless, indiscretion in other directions may aggravate constipation, and in a few cases their correction may be the most important factor in promoting regular habits. Thus, we may emphasise the importance of sufficient physical exercise, wholesome food, with a high proportion of green vegetables, fresh fruit and nuts, and plenty of water every day, i.e., two or three pints of fluid in addition to that taken at meal times.

Not only are these methods beneficial in correcting constipation, but they also promote the general health of the body.

### 5. ATTITUDE TO HEALTH AND DISEASE. ✓

This book is written primarily for boys and girls between the ages of thirteen and eighteen years, an eventful and remarkably healthy period, and furthermore a time when we are as free as ever we shall be from the stresses and strains of life. It is most important that during these years boys and girls should employ some of their leisure in acquiring a general knowledge of the functions of the human body. Only in this way can we hope to attain a rational view of health and disease. It stands to reason that a man who knows the mechanical principles of the various parts of his motor car will get the best results out of it, and it will be more likely to last longer under his care than in the hands of somebody totally ignorant of mechanics. The same reasoning applies to the care of the human body, and the necessary knowledge can be acquired without the individual becoming morbidly concerned with the health of this or that organ. Unfortunately, it is the common experience of doctors to find men and women who have proved themselves highly intelligent in many walks of life, but who are extraordinarily ignorant of the most elementary matters relating to life and health. Lacking a sense of proportion in these matters, the average man does not seem to understand that normal health is his birthright and by reasonable behaviour he can retain it. It is true that fashionable advertisements would try to persuade him that he cannot be healthy without this, that or the other drug, and the ill-informed layman may well be excused if he succumbs to the alluring offer of the latest panacea. The ironical part of the

problem is that money is wasted by people who are not physically ill at all, who are simply ignorant or over-anxious, and for whom the remedy purchased is totally inappropriate. People commonly treat their motor cars with much more discrimination than is meted out to their bodies. The car owner takes the trouble to obtain an accurate diagnosis of the cause of the car's trouble before he spends money on a remedy. On the other hand, how common it is to hear of a man who is ill, wasting time and money over remedies bought almost at random, before he takes the sensible step of finding out the nature of his complaint.

We are fortunate in living at a time when the scientist is coming to the aid of physicians and surgeons. As a result the treatment of disease is rapidly becoming more rational. It is widely recognized that every new claim regarding the cures must be submitted to the most rigorous and independent criticism before it can be accepted. Mere general impressions and tradition concerning the value of drugs and other forms of treatment are no longer respected. It is because we realize that treatment of the final results of some diseases is bound to be disappointing, that Medicine in the twentieth century is paying more and more attention to the prevention of disease rather than the cure. In discussing several important matters of personal hygiene earlier in this section we have had to repeat the well-known saying "prevention is better than cure." Of course, you say, that is common sense ! How fortunate it is that the *prevention* of disease is so largely a matter of common sense when we realize that the *cure* of disease is often a very complicated and technical undertaking.

In these days of preventive medicine, it should be the constant endeavour of the schoolboy and the schoolgirl

to utilize leisure in order to co-operate with the instructor, the school medical officer or family physician, and the dental surgeon to *keep health*. It is said by some advanced thinkers that some day there will be a fine for being ill. This may seem ridiculous at first, but every doctor knows that many of his patients deserve to be ill because of their own neglect and culpable ignorance of elementary hygiene. Here is another aspect of this suggestion: supposing we were to see a boy suffering from chicken-pox and sitting among other children. What should we say to him? On the other hand, if the offender had been suffering from a slightly infectious "common cold," should we raise any objection? Anomalies such as these can only be removed by education in the broadest sense of the word.

#### 6. PERSONALITY.

We have dwelt at some length upon the use of leisure in the preservation of physical health and the contented mind. Our personal appearance is, however, of considerable importance and has a bearing upon leisure and health. The style and quality of our clothes is largely determined by taste and by our means. There is therefore a good deal of variety in these characteristics, but they are of comparatively small importance so long as we gain adequate bodily protection wherever we may be. Without becoming unduly concerned about fashion it is desirable that we should take a certain amount of pride in our personal appearance. This simply means keeping our clothes clean and in good repair. Clean neckwear, clean shoes and stockings, etc., all contribute to the feeling of being well-dressed. On the other hand, when we are negligent over these things we lose our sense of self-respect, and we are bound to develop a harmful sense of inferiority. In business and professional life much importance is placed

on external appearance and personal habits, because it has been found that people who are untidy in their dress often lack system in thought and action. Furthermore, personal tidiness and orderly habits give rise to a certain sense of satisfaction which is not least among the enjoyable things of life.

It is expected of us as members of a community that we should try to develop a cheerful disposition and an optimistic outlook, and in our dealings with one another we should always exercise courtesy. A minister of religion recently said that he believed a man had better health if he had a real and living interest in Christianity. Such a statement is supported by medical opinion, for it is widely known that any pursuit that gives a zest to life also promotes physical fitness, while people with no ideals, no ambitions, and for whom life has no fascination, tend to deteriorate mentally, morally and physically. If this is true of religion, it is not less true in the smaller matters of courtesy, cheerfulness and optimism. It may be pointed out that a healthy person is more likely to possess these attributes in full measure, but it must be conceded that health and cheerfulness are to a large extent complementary.

The late Lord Birkenhead, speaking to students at Aberdeen, once said : ". . . . Do not ignore the possibility of forming friendships among your fellows which will sustain and comfort you in later days. Above all, do not ignore the importance of acquiring a pleasing manner, so that you may feel at your ease in all circumstances and company. I have known many excellent young men, equipped with every advantage of talent and erudition, who have failed in their chosen careers because their manners were awkward. Some of you, perhaps, consider such trifles beneath your consideration, deeming

the cultivation of a ready address a surrender of natural independence. This would indeed be a superficial view. Good manners, in the widest sense of the word, are the outward sign of a complete, harmonious, and disciplined personality. The boor strives to hide his fear or his inferiority beneath a mask of blunt uncouthness. Charm, the honied tongue of manners, the exquisite expression of perfect breeding, is an unsurpassable asset to him who can compass it. It may balance a notable deficiency of natural gifts, and carry its possessor where cleverness alone would never sponsor him."

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The world is facing increasing opportunities for leisure. It is not surprising that the prospect is bringing with it social problems of a very real kind which will call for a readjustment of values and even fundamental changes in our communal life. The first essential is that the social administrators should take hold of the situation and make sure that what should be regarded as a blessing to humanity is not allowed to develop into a great evil. Leisure, properly understood, does not necessarily imply a less active but often a fuller life in every sense, with time to amplify one's work along original lines, and opportunity to develop and maintain a high standard of physical health. This will bring us nearer ensuring for every man a real understanding of what is meant by the joy of living.

## CHAPTER VII.

# Leisure and Education after Leaving School.

"My son, gather instruction from thy youth up : so shalt thou find wisdom till thine old age."—Ecclesiasticus vi., 18.

"IT is easy to pick up enough swimming to propel yourself pantingly in four feet of water," says Professor Pear, in his book on *The Art of Study*, "enough ski-ing to fall about amusingly on nursery slopes. But staying there for weeks would be dull. If you are healthy you will soon want to know the best strokes and positions, the best ways of training and of keeping fit, the best moves and counter moves in a competitive game."

In the same way a healthy boy (or girl) leaving school should want to go on learning about the things of which he has already learned a little, and in particular, about the work by which he has begun to earn a living. You will probably see very clearly the importance of learning about your work, but you may say, as some do say, "Why should I bother about anything else if it is not going to be of use to me?" You imagine that because you will not be required to do any woodwork or history in your present post (which may be that of a clerk in an office) you should therefore drop these subjects completely.

Suppose that you are walking along a road on a dark night. You can see the road and the hedges on either side, but beyond that, nothing. Suddenly, a lightning flash illuminates the whole countryside, and in a second you see woods and hills, fields and buildings, and an outline



picture or impression is fixed in your mind at once. The man who follows his own work and takes no interest in the world is walking (as it were) along that road, and because of the darkness of his own mind, he can know nothing of the world through which it leads him.

Or again, have you looked at a map—let us say of England—and found in one of the corners a small scale map of the eastern hemisphere, showing the position of England in relation to the rest of the hemisphere? You need that small scale map of life to show you how you fit in to the scheme of things, and the large detailed map to help you in your immediate work and surroundings.

You must go on then, after leaving school, to add knowledge to your experience, and experience to your knowledge. This chapter is, in its way, a little map of the courses you may take to discover the knowledge you need.

Less than one hundred years ago men and women, boys and girls, gathered together in evening classes, generally at the end of a very hard day's work, to learn to read and to write and even to count. You have benefited by the developments in education since that time, and have therefore many advantages over your forefathers. You learned to read, to write and to count, in the infant school and since then have broadened your knowledge in many directions.

Evening Institutes, with which you are almost as familiar as you are with day schools (for they are often held in the same buildings), will take you on from the point where you leave the day school.

When the time approaches for leaving school you should discover, by asking your Head Teacher, or by enquiring at the Education Office, what opportunities are offered for continuing your education. They will vary

according to your age, but you will probably find that whatever that may be—fourteen or over from a senior or central school ; or, sixteen or over from a secondary, junior technical or junior commercial school—many Education Committees will admit you free of cost or make a reduction in the fees for the first session. When you have enrolled you may find that you are eligible to try for scholarships (and often for other forms of assistance) which will enable you to go on from year to year with very little expense to yourself. One Committee in Lancashire—which is typical of many others—has made it possible for a boy or girl to begin at fourteen years of age with free admission, and if successful in passing the necessary examinations, to proceed with scholarships and maintenance (an allowance for books, etc.) year by year to a National Diploma or external University Degree. Many boys and girls have done this, and you may be able to do this too !

If you leave school under sixteen years of age you should, probably, begin in a junior evening institute, where you may be offered different kinds of preliminary courses which are called Technical, Commercial, Rural, Domestic, and Non-Vocational. These names may seem rather involved, but the courses are easily explained. The Technical one provides instruction in mathematics, science, drawing, English, and some recreation in the form of physical training. This is intended mainly for boys who are, or who hope to be one day, engaged in electrical and mechanical engineering, chemistry, building, surveying, printing, and similar occupations or trades. The Commercial course, which includes arithmetic, English, commerce, shorthand, geography, and a foreign language, is intended for all those who contemplate careers in business houses, banking, accountancy, insurance, local

or national government administration, etc. Preliminary Rural courses are intended to prepare the way for rural instruction of a technical type which includes farm mechanics, rural science, farm calculations, woodwork with special reference to farming, and gardening, beekeeping and poultry farming. The Preliminary Domestic courses lead to more advanced work and in the early stages include needlework, cookery, English, physical training and dancing, handwork and crafts, etc. The Non-Vocational course is a convenient course for those who do not wish to take any specialised course, but who desire, nevertheless, to go on with a general education until their vocation is determined.

When you reach the age of sixteen, or after a year or two in the junior evening institute, you should go up to the senior evening institute or college. If you leave school at sixteen or over, you should join a senior evening institute or college. In some areas one college provides many courses, but in cities and large areas the courses are divided and there are separate colleges for Art, Commerce, Technical work and so on. You now embark upon more serious and advanced courses. In the college or senior evening institute you may begin a four or five year course for a University Degree ; or for a National Diploma or Certificate awarded in conjunction with the Board of Education by such professional bodies as the Institutes of Electrical Engineers, Mechanical Engineers, Chemistry, Building, Naval Architecture, and the Worshipful Company of Shipwrights. You may work for an examination conducted by an external body in some commercial subject or in mining, cotton spinning, cotton weaving. You may choose some form of art. Practically every field of activity is covered in some way and you have only to enquire to discover how you may be helped.

There are many examining bodies, some local (covering an area of several counties) and some national (covering the whole country). Amongst the local bodies are :—

The Union of Lancashire & Cheshire Institutes  
(The U.L.C.I.) (33 Blackfriars Street, Manchester 3).

The Union of Educational Institutions (174, Corporation Street, Birmingham).

The East Midland Union (14 Shakespeare Street, Nottingham).

The Northern Counties Technical Examinations Council (1 Claremont Place, Newcastle-on-Tyne).

Amongst the national bodies are :—

The Board of Education.

The City and Guilds of London Institutes.

The Institute of Bankers.

The Institute of Chartered Accountants.

The Institute of Grocers.

The Law Society.

The Institute of Transport.

The Corporation of Insurance Brokers.

The Royal Institute of British Architects.

The Institute of Chemistry.

The Pharmaceutical Society.

The Royal Society of Arts.

The Chartered Institute of Secretaries.

The Incorporated Secretaries' Association.

The Institute of Cost and Works Accountants.

The addresses of these and other similar bodies may be obtained from Whitaker's Almanack.

These are but a few of the opportunities offered to you for education specially appropriate to the profession or calling you are following and by which you earn your daily bread.

There are many other ways of continuing your education. ~~You may wish to follow some particular subject, such as astronomy or music, which has no bearing on your daily work, but which gives you interest and enjoyment.~~ You may be anxious to make things with your hands because you have to work all day in some mechanical or clerical occupation. Or again, you may want to combine recreation with study of a very general nature. Here are many opportunities awaiting you. The junior and senior institutes, and the colleges, all provide what are known as "single subjects" from amongst which you may choose one or more. Here is a range of subjects taken from one syllabus which will indicate the extensive choice available—advertising, appreciation of form and colour, architectural history, biology, book-binding, botany, building construction, cabinet making, carpentry, joinery, chemistry, cookery, dancing, drawing, dressmaking, elocution, embroidery, geology, handwork, homecraft, home nursing, home upholstery, horticulture, infant and child welfare, languages, leatherwork, lettering, needlework, pharmacy, raffia and cane work, shorthand, singing, tailoring, typewriting, woodcarving and woodwork. This list is by no means complete. You should enquire locally for further details.

Beside the facilities offered by Education Committees, there are others provided by public and voluntary organizations which cater for adult education, in such subjects as economics, philosophy, political science, psychology, sociology, literature, elocution and drama, languages, history, geography, and science. Among these organizations are the National Federation of Women's Institutes (in country areas), Working Men's Institutes, the Workers' Educational Association, the National Industrial Alliance, University Tutorial Classes, the Educational Settlements

Association, the National Adult School Union, the Co-operative Union, the Gilchrist Trust, and the League of Nations Union. Many of these bodies grant scholarships for full time courses at such institutions as the Catholic Workers' College, Ruskin College, the Residential College for Working Women, the Co-operative College.

Church organizations, the Y.M.C.A., the Y.W.C.A., Guilds and innumerable other societies provide opportunities for social and cultural development, whilst the lectures given by the British Broadcasting Corporation bring to your home the views and voices of some of the most learned men and women of the day.

In most towns there are Literary, Philosophical, Lecture and other semi-private societies which arrange lectures and which would welcome your membership and interest. Nationally, in connection with certain subjects, there are Associations such as the English, Historical or Geographical, which arrange meetings, and you may join any one or more of these in which you are interested (the addresses are given at the end of this chapter).

The study of a present-day catalogue of gramophone records would probably surprise you by the variety of educational subjects which are available through this mechanical aid to education—elocution, foreign languages, musical appreciation, and country dances—are among the subjects which you can study by this means at your own fireside.

Do not forget that there are many reputable correspondence schools which offer courses of instruction in preparation for professional, university, and other examinations. These schools help especially those whose particular needs cannot be met locally, or whose leisure hours do not allow them to attend classes for personal tuition.

The cinematograph is an important instrument in education nowadays. For a very small sum of money you may go on foreign travel, and see the countries of the world ; you may follow the events of the day and see the history of the past reconstructed ; and you may travel in the air, under the earth or sea, through forests and into volcano craters without leaving your home town.

Remember that the cinema is only one form of education or recreation and that, as with books so with films, some may be good and some bad. There are several ways of finding out whether a film is good or not. First, you may read in newspapers or periodicals the reviews of new films, just as you do of new books. These will give you some useful facts. Then you will find out what actors are playing—you soon get to know which men and which women are worth seeing, as you do in plays on the stage. Then comes the subject—is it one that is likely to appeal to you ? And finally, you can gather the criticisms of friends whose judgment you respect.

The next chapter is about books and libraries which play so important a part in our education. Mr. S. P. B. Mais says in *Delight in Books*\* : "To-day there is little or no excuse for not reading, because books are cheap and plentiful, and there are, or soon will be, comfortable reading rooms in all the schools, as there are already libraries in nearly all towns, where you can find all the books you want. Begin by browsing, nibbling, and wandering about like sheep or horses in a field, biting off a bit here and a bit there until you come to rest at a place where the grass is exactly to your taste. It may be ballads that stir your heart as they stirred Sir Philip Sidney, like a trumpet ; it may be a book of travel, like *Hakluyt's Voyages*, that makes you ambitious to climb Kanchenjunga

\*Published by A. Wheaton & Co., Ltd.

and cross the Arabian Desert ; it may be the life of some great man that is waiting for you. *Quite certainly there is some book lurking on these shelves waiting to change the whole course of your life, to make you a different person, if you can only find it."* You should therefore read very carefully the chapter which follows.

If you need help or further information about educational matters after leaving school, apply to one or other of the following :—

1. The Head of your Old School.
2. The Registrar of the nearest Institute or Technical College.
3. The Local Education Office.
4. The nearest Public Library.
5. The Secretaries of any of the Institutions or Societies mentioned here or existing in your locality.

The addresses of the National Associations mentioned on page 81 are :—

- English Association, 4 Buckingham Palace Gate, S.W.1.
- Classical Association, 61 South Moulton Street, W.1.
- Geographical Society, c/o Municipal High School of Commerce, Princess Street, Manchester.
- Geological Society, Burlington House, W.1.
- Historical Association, 22 Russell Square, W.C.1.
- Mathematical Association, 39 Burlington Road, W.4.
- Modern Languages Association, 5 Stone Buildings, Lincoln's Inn, W.C.2.



## CHAPTER VIII.

# Reading and the Use of Books.

By

ARTHUR JOHN HAWKES, F.S.A.

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*"Sir, he hath never fed of the dainties that are bred of a book ; he hath not eat paper, as it were ; he hath not drunk ink ; his intellect is not replenished ; he is only an animal, only sensible in the duller parts."*

*"Love's Labour Lost," iv., 2.*

LITERATURE is the easiest of all the arts to understand because it appeals directly to our minds through the most understandable medium, that of speech. For the written word is merely silent speech. Painting, sculpture and architecture appeal through the eye, and music through the ear, as the expression of human feeling wrought in a beautiful pattern, but they are not so understandable to the average man as literature is. Everyone of us, therefore, ought to seek, through books at least, to discover what is in the minds of great artists and how they create.

Literary art reaches its highest form in poetry, in which creative imagination is most needed. But the drama and the novel also need it. History and biography come next as creative forms, for not only has the author to select his material and to arrange it so that he recreates to us a reality from his partial materials, but he has also to give a life-like aspect to the characters and personalities he introduces into his work. Without such application of literary art to history, it becomes a mere chronicle of

events as lifeless as an index. The same is to be said of books of travel, and even didactic works—books whose primary object is to impart information—are subject to the laws of literary form and technique if they are to make an effective appeal to the reader.

Literature has many appeals to the reader. First there is the content, the story, the simple or complex development of the plot. This applies as much to the book of travel, biography, or history as to the novel, or even to the poem, though pleasure in reading a fine poem is consciously or unconsciously heightened by the music and rhythm of the verse. But it is to the novel that I shall primarily direct your attention, for what I shall say about the purely imaginative novel will apply in varying degrees to the less imaginative forms of literature.

There is no doubt that for the majority of us the story of the novel has the primary appeal; if we do not like the story we shall not like the book, even though the other qualities of the book are supreme examples of their kind. To the story then let us first direct our attention. Do not be content to accept the story for the succession of thrills or emotional experiences it gives you. Watch it unfold. Note how one episode or event leads to another, how the succession of incidents is gradually woven into a pattern to form the background or the material substance of a minor crisis, and how the succession of crises leads to the climax of the story. In a well-told story this should be the inevitable progress, but in a shoddy story the incidents are just incidents, inserted to titillate the senses, or merely to pad out narrative, having no material bearing on the ultimate event. A story which depends continually on the long arm of coincidence should be rejected with contumely; it is neither good entertainment nor good literature.

But the story is generally a very small part of the book. The actual story, like the scenario of a film, can generally be completely told in a very few paragraphs. If you are content to read a book merely for its story you will get very little pleasure out of your reading. You might just as well read a volume of anecdotes. You will certainly never experience the great pleasure that is born of a desire to read a book a second time. A well-known critic, early in his literary career, wrote a novel, in the preface of which he canvassed this point. Among many wise things, he observed, "A dénouement which depends upon the element of surprise is essentially a disappointment at a second reading—and who is the author who will be content with a single taste of his quality? *Certain it is that a tale which is tolerated only for its happenings is not worth the dog's labour of setting down.*"

It is for this reason that I am entirely opposed to "juvenile versions" of great novels. They are mainly "potted" versions of the story in simple language, but when a child or young person has read this version of, say, the *Old Curiosity Shop*, his zest for the story is satisfied and he is unlikely to want to read it again when he grows up. So that instead of encouraging you to read worthwhile fiction, it is a definite hindrance, for by no stretching of the meaning of words can you be said to have read Dicken's *Old Curiosity Shop*. You have merely read the story, and the story, in many cases, might have been written by anyone. The greatness of Dickens, the real worth of Dickens, lies not in his stories, but in the dress in which the stories are presented. For the same reason do not be deterred from reading a famous book because you have already seen a film version of it on the cinema screen. In many cases the story itself has been altered almost beyond recognition; but in no case is the dress

of the story, the incidental setting and the literary decoration—the essential part of the great book—ever adequately given on the screen. I once saw a film version of a famous book in which the most picturesque secondary character was entirely omitted.

That brings me to the next point of consideration, characterization. Most writers of "thrillers" on introducing their characters, describe them to the reader in some detail to save time, because of their anxiety to get on with the story. That is not how a real novelist produces his characters; he develops them. Though some physical description is necessary, the personality of the characters should grow out of the action of the story—and they should grow so consistently that before you have followed their adventures or their domestic lives very far, they emerge in the consciousness of the reader as real living people.

It is most interesting to watch the development of a personality. To do this you must read the whole story with care, exercising continually an alert and lively imagination. To get the full pleasure out of reading the reader must bring all his own imagination into play; he must continually see the characters with his mind's eye, and try to identify himself with them.

If you read for pleasure to occupy your leisure, definitely put aside the inclination and desire to finish the story. Read slowly, with plenty of pauses for reflection and the exercise of your own imaginative powers. Let your mind continually relapse over what you have already read; try to re-create the whole so that what follows will fall more readily into place, as though you were filling in the detail of a picture. Remember you are reading for the pleasure of the moment; you are not joining in a race to see how many books you can read. It does not matter in the least whether you read two books or twenty;

if you pleasantly occupy your leisure in reading two novels when you might have read twenty, you do not derive any less pleasure. On the contrary it is more than probable that the pleasure will be enhanced by the greater effectiveness of your reading, and the greater permanence of its intellectual influence. Worthless novels act just like drugs, but the result of reading a dozen novels in quick succession, empty of intellectual significance, is to dope the mind and produce a restless craving for more. A really worth-while novel, read in a leisurely way, leaves the reader with a sense of complete satisfaction.

Then there is the question of literary quality, style, rhythm and balance. There is no less pleasure in reading a well-written book than one badly written. There is really no excuse for a book which mishandles the English language. Avoid such books without hesitation. There is an ample choice of well-written books of all kinds. Many "thrillers" are excellently written, so why waste time on a bad one? How are you to tell at a glance if the book is badly written? Well, why trust to your glances when there is plenty of good advice available? A book is not any more interesting because it was written yesterday.

One written two years ago is quite as good, and there is the advantage that some competent person will be able to advise you about it. A well-written book will give you far more pleasure in the reading than one badly written.

It will be more lucid, it will have more variety in its sentences, its choice of words, and its literary lights and shadows; it will have a greater dramatic quality, and above all, the rhythm of good prose, which is a joy in itself. For this reason, take advantage of the abundant literary advice available in every Public Library.

And now a few words about didactic reading and definite study—the use of reading for intellectual profit.

Books to-day are so plentiful, so accessible, and so up-to-date that there is no excuse for ignorance of the great political and social issues of the day. In view of the opportunities for self-education freely available, it is almost a crime to waste one's leisure in aimless lounging when an hour or two with a book on a subject of importance will bring a new and engaging intellectual interest into your life. That "knowledge is power" is as true to-day as when that much quoted "tag" was first penned. If you want to share the intellectual life of your friends, to rub shoulders with all men on equal terms of mutual intelligence ; if you want to rid yourself of that inferiority complex that irritates you so much when in company, there is a delightfully easy road through your Public Library. On the shelves of the Public Library you will find the latest books on every imaginable subject, but especially on the vital intellectual and practical issues of the moment. As one whose education is entirely derived from the reading of books, I can confidently offer you this primrose path to enlightenment.

But let me add one word of warning. Books were never intended to do your thinking for you. They should stimulate your thinking. Many people (through laziness, I fear) take opinions from books without thinking about them and give them out as their own. Opinions should be carefully weighed and considered and the reasons upon which they are based should be examined. You may disagree entirely with an expressed opinion after thinking it over very carefully. On the other hand you may consider an opinion to be very sound after the same careful examination and you may then quote it to your friends. Thinking is constructive and creative work and demands effort. If you cease to think you cease to be a useful human being and become a mere dullard or automaton.

*Myself to public library*

Let us suppose that you desire to take up some study about which you know nothing or next to nothing. How should you begin? Procure the most elementary manual on the subject that you can find and read it through carefully. Be sure that it is by a reliable authority and that it is not written with some ulterior purpose, that it is purely an outline description and exposition of essential principles. Advice as to these points can be readily obtained from senior assistants in the Library. Having read it through once, immediately read it again. This second perusal accomplished, read nothing more on the subject for some days—a week perhaps. In the meantime follow your usual interests and recreations. At the end of a week try to recall the substance of the book from beginning to end from memory. If you do this successfully, you will have fixed all the essential points in your mind permanently and you will have provided yourself with the necessary background for a wide study of the subject. If you cannot recall the matter satisfactorily, re-read the portions of the book which escape your memory, and repeat the intervals and the effort to bring it back to your mind. When you are satisfied that you have mastered the book thoroughly, proceed at once to a more elaborate treatise; the choice between an intermediate manual or a fully fledged treatise can be safely left to your own judgment. You will find that your reading of the major treatise is an increasing pleasure, since your background of knowledge will enable you to assimilate the deepest arguments readily enough.

Having mastered your subject sufficiently for intelligent understanding, leave it for the time being. Be content with the knowledge that you can discuss it intelligently and hold your own in conversation. Unless you intend to become a professional advocate you do not

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need to specialise in any one subject. Take up another subject in a similar manner. The essence of education is an ever-widening understanding of all things that matter. Huxley once pronounced that a well educated man is one who knows something about everything and everything about something. To employ one's leisure in trying to realize this ideal will make for a continuously increasing enjoyment of life.



## CHAPTER IX.

# The League of Nations.

By  
BARBARA WIMPERIS.

**J**OBS are hard to find nowadays. It is difficult for some of us to understand the reason for this. Why are thousands of miners and builders out of work, why are cotton mills and boot factories working with reduced staffs when our families need more coal and boots and clothes, and better houses to live in?

Some boys and girls in England lose their chance of growing up fit and energetic because their parents cannot afford to buy all the meat, butter, and bread that they need. In Australia and the Argentine the farmers who produce the meat and butter and wheat for bread go bankrupt because they cannot sell them. Some of the Canadian farmers burn their wheat instead of coal. They cannot afford coal, and nobody wants their wheat. In some of our coalfields the miners need bread from that Canadian wheat, but they cannot afford to buy it because nobody buys their coal.

It seems absurd—this world of poverty in the midst of plenty, and innumerable jobs that need doing, while millions of people cannot find work.

How did this happen and what can we do about it?

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It happened because the world in the last thirty years has developed so fast that people's minds have failed to keep pace with it. Machinery has speeded up work so that one man can do to-day the work which five men did in 1900. Once you are grown up it is hard to adapt your

mind to quick changes like that. People were bewildered. Instead of making the most of the new inventions and controlling machinery, they let machinery control them. Instead of raising the standard of work for everybody, now that machinery could take over all the monotonous work and do it faster and more cheaply, they watched thousands of men being thrown out of work, and felt that it was inevitable.

Transport too has speeded up enormously. A hundred years ago it was a full day's journey by coach from London to Birmingham—a hundred miles. Now anyone can fly comfortably in less than a day from London to Rome—a thousand miles. Even thirty years ago it took nearly two months to reach Australia. It is twelve thousand miles away, but Scott and Black have flown the distance in three and a half days, and Australia has become our next door neighbour. The world is a single unit; the great motoring roads and air lines run across country after country. But most people's minds are still bounded by their own national frontiers. The world is a unit; but they think of it as though it was still made up of small, isolated, independent countries.

Politically, too, the peoples of the world are interdependent. In olden days, when there was a revolution in Italy or a war between Austria and Russia, England was not concerned unless she deliberately chose to take part. But in 1914, when an Archduke was murdered in a remote corner of the Austrian Empire, a war was started into which every continent and over fourth-fifths of the world was drawn. Even America, Japan, and Australia could not stand apart. In the same way ideas born in one country spread and affect the history of a dozen other countries. The idea of government by the people, that was born in Greece and revived in seventeenth century

England, helped to weld America together when she declared her independence, shaped the French Revolution, and spread eastwards through Russia and India to play an enormous part in their present and future history.

Most important of all, from the point of view of us who are just starting out to earn our own livings, in industry, too, the world has become a single unit.

Two hundred years ago, each town was independent and self-supporting. It spun and wove its own cloth, produced its own food, and made its own furniture. Transport was so expensive that it was only at fairs and on rare occasions that people bought things from other parts of England. Buying things from abroad was the privilege of rich people. The squire and his lady had their silks sent from Lyons and their wines from Bordeaux. But tea was a luxury they kept for very special occasions. Tea, brought by the fast tea-clippers all the way from China, cost fifty shillings a pound, and was so precious that all the eighteenth century caddies had keys so that the tea could be kept locked up.

York and Lincoln in those days cared very little what Bristol and Bath were making. They were too far apart for it to matter. As for competing with producers in far-off Japan, or the wilds of America, our ancestors would have laughed at the idea.

Then came the age of steam and machinery. People found that it paid to produce things in big quantities at one place, with the help of the new machinery, and then to distribute them all over England by the new cheap means of transport. Lancashire began to do all England's weaving and spinning. The Five Towns concentrated on pottery, Birmingham and Sheffield on iron and steel.

The cheapness and speed of transport, and the idea that each district should do what it could best do and then

exchange its produce with its neighbours, took away the old independence of the English towns and made them interdependent. They all prospered together in good times, and all suffered together in bad times. But taken as a whole, England prospered enormously from her new interdependence, and gave a lead in industry to the whole world. The other nations began buying her goods, and before long buying her machinery too, so as to be able to make their towns interdependent, and grow rich as she had done.

As the nineteenth century passed, transport became steadily quicker and cheaper. It soon paid for countries also to specialize—for England to cut down her farming, and to turn all her energies to producing coal and machinery and cotton goods to send to America and Australia in exchange for wheat and mutton. It even paid America to send her raw cotton over to Lancashire, for Lancashire to make it up into shirts and sheets and cotton materials, and then for the finished goods to be loaded on to ships again, carried thousands of miles by sea, and sold at last in India.

So the nations, too, became more and more interdependent. But they did not realise it. They went on behaving as though they were independent and could do as they pleased. Two or three countries used to find sometimes that they were producing the same things, and that one was taking all the markets from the other two because its people worked longer hours and received lower wages. But they never met to come to any agreement on hours of work and rates of wages. They raised trade barriers against each other instead, and fought tariff wars.

When the War came, it smashed the fine complicated network of international trade, and the nations realized

how closely they had been bound together. The leaders of each nation realized that the world was a whole, and needed to be governed as a whole. But the only machinery for governing consisted of the sixty-five separate national governments. Yet their problems and difficulties were international, and far too vast and complicated for national governments to deal with by themselves.

So they formed themselves into a great society of countries—a League of Nations, to work together for the things they all wanted but could not get without each other's help—peace, social justice and prosperity.

They determined to raise the standard of living of depressed and backward peoples, to stop child labour and abolish slavery, to ensure decent conditions of work for everyone in the world—light and air and space, shorter hours and better holidays—and to abolish poverty from the world. They set up a special International Labour Organization within the League of Nations to work for these things. Sixty-two of the sixty-five nations in the world belong to it, including the United States, and every year they send representatives of their workers, their employers and their governments to Geneva for an International Labour Conference.

It is only a few years ago that the I.L.O., as the International Labour Organization is always called, was started. Already it has helped thousands of people, and it is laying the foundations of a decent and secure life for all of us. A few years ago there were women and children who were being worked to death, carrying heavy baskets of rubbish on their backs up dark passages in mines. There were boys and girls who were pawned by their fathers, and who had to work for years for brutal masters until they had paid off their fathers' debts. There were small children of four and five years who were lifted from their

beds before sunrise and put to work all day in factories until seven or eight o'clock at night, when they fell asleep and were carried home. They had no holidays, no time for playing out of doors. They hardly saw the sun. Those who did not die as children grew up crippled and hunchbacked and prematurely old. But now the I.L.O. is looking after them all. Already a great deal has been done, and before long these bad and cruel conditions of work will have vanished from the world.

One thing that has been done could not have been done at all except by a number of nations working together. Men who worked in match factories used to get a terribly painful disease that ate away the bone of their jaws. Gradually they discovered that they only got it if they were dipping matches in cheap white phosphorus, and not if they were working with the more expensive red phosphorus. They called the disease "phossy-jaw"; they hated and dreaded it, and wished they could use the safe red phosphorus.

"But," they used to say, "it's better to have a job and get phossy-jaw than have no job and starve. If we change over to red phosphorus, our neighbours will stick to the white and undersell us. Everybody will buy their cheap matches. We shall get no sales at all, the factory will go bankrupt, and we shall be thrown out of work."

So, although every country wanted to stop using white phosphorous, each waited for one of the others to stop first. But one year, when their representatives were all in Geneva at the International Labour Conference, they decided to sign an agreement abolishing the use of white phosphorous in all the factories at once. So by this new machinery of international co-operation "phossy-jaw" has been stopped without plunging the factories into

bankruptcy. What no nation could do alone, all have done by working together. And they are very much the better off because of it.

There is one thing which is even more international than trade, and that is disease. You can prevent cars and corn and machinery from coming into your country if you wish, by putting up tariff barriers, but no tariff wall will keep out cholera or smallpox germs. A diseased rat getting into a ship's hold can infect a cargo of rice or meat with the plague. When it is divided up and sold it may be distributed over a whole countryside, and people miles apart may catch the plague from each other, and hundreds die because of one rat.

We all try to keep ourselves fit and healthy, so that we can be good at games and fresh for our work. But we can't be fit physically if all the people in the house in which we live bring in germs and live in stale air. Our health depends on the health of the people around us. So, too, does a nation's health. It is useless for Germany to spend energy and time and money bringing up the physical standard of the nation and killing disease germs, if new germs stream in all the while across the frontiers from her neighbours.

Once again the nations found that they had to work together. Once again they have done great things by working together in the League of Nations. The story of the League's health work reads like a romance—the killing of crocodiles in African malaria swamps, the founding of the great Singapore wireless station that broadcasts warnings of disease to ships and Eastern ports, the saving of Poland from typhus. Linked with this are the detective stories of the League's agents chasing drug smugglers—how Russell Pasha, the League's Sherlock Holmes, tracked the gangs from one country to another,

and how preparations of opium were smuggled across frontiers in false teeth, in bales of wallpaper, in wooden legs and double-bottomed cases, and even sewn up into the skins of dead kittens !

Trade depression, drug smuggling, disease, all these are international, and have to be tackled internationally. The worst curse of all, the one that wrecks all attempts to build up a good life for the world, is war. War is by its very nature international. Each country has people in it who think that they can deal with it nationally, by building such a big navy or air force for their country that it could smash any other country's forces to smithereens. But nowadays most of us realize that that argument is absurd, because one nation only at a time can be stronger than all the others, and whichever nation is strongest will make all the rest feel so insecure and jealous that they will all set out to build forces bigger than the first one's. And at the end of it none of them will be any more secure than before, and all of them much the poorer for the money they have wasted.

War in the olden days could be exciting and glorious. It gave free play to one's longing for adventure and personal prowess. People got from war what nowadays they get from "rugger" and "soccer"—an outlet for their physical energy and skill, a break in the ordinary run of working life, the excitement of going all out to beat the other side, whom at the same time you like and admire as opponents. War in those days was a tourist agency too. To go out with the army to the Spanish Wars or High Germany gave many ordinary people their only chance of travelling and seeing the world. You had a twenty to one chance of coming home as fit as you went out, and the richer for experience—and maybe for some booty too—and you had stories to tell for the rest of your life.



Nowadays people get that adventure and travel, risk and fun and hardship, by going for rough energetic holidays abroad. They do not get it any longer from war.

For modern war is no outlet for physical energies, only an exhausting, deadening drain on them. Endless waiting, discomfort, cold and damp days and nights in the mud of a water-logged trench ; a sense of helplessness, of being caught in a machine, with the other side in the same futile position. At home, the newspapers whip each side up to believe that the other side is faithless, barbaric, inhumanly cruel and savage. Modern war still brings out courage and gallantry, but only to kill it off. And it leaves behind countries scarred and burnt, nations crippled with debt and burdened with unemployment, people tired and cynical, with all their vitality drained away from them, and those who should have been their leaders, the best of the generation, dead.

People who have never known war still imagine sometimes that it can be a great and wonderful thing. Those who have experienced it are determined that there shall never be another war. In 1930, there met in Geneva five thousand ex-service men of different nationalities, representing eight millions in Germany, France, Belgium, Austria, England, and six other countries. They had fought on different sides in the war, but they came together then to urge for peace and disarmament, and to do all they could to strengthen the League, the chief keeper of peace.

The nations that have joined the League have promised not to go to war, and they are considering how to cut down the size of their own armaments so as to save money for constructive purposes. They are discussing too, how best to protect one another from any country which might break its promise and start fighting.

What can we do to help ? We want the nations to get together, to meet in their League at Geneva, and make these sensible agreements about hours of work and infectious diseases, and armaments.

It is very much our business. Our livelihoods depend on it. Some of us are looking for work. Why are jobs so hard to find ? One big reason is because vast sums of public money are being spent in every country on armaments, money that could be spent on financing big public works, electrical and engineering and housing schemes, that would provide jobs and decent livelihood for thousands. If we had money we'd spend it. We would buy food and books, bicycles and wireless sets, and the factories that make these things would have to take on extra hands to make the things that all of us needed. So hundreds more would obtain work because we had them.

It is very much our business too, because we are of the new generation, and can think naturally in terms of the world. We were brought up in this age of speed and machinery and international co-operation. We need no painful effort of mind to adjust ourselves to this new world. It is ours already. But because it is ours, it is our responsibility to run it well. Not everyone realizes yet how many of the things in the world have to be run by team work between the nations. Very few of us know much about this new experiment in team work—the League of Nations—nor how we can best help it to be a success. It is our job to see that we and all our friends understand the new world we live in.

### THE LEAGUE OF NATIONS UNION.

In forty countries the people who want to make the League a success have banded themselves together into societies. Ours in England is called the League of Nations

Union, and thousands of boys and girls under sixteen, and of young men and women between sixteen and thirty, belong to it.

The under-sixteen-year-olds group themselves into Junior Branches. They are called League of Nations Pioneers. If they are still at school they join their school branch, or better still, in the spirit of the true pioneer, start a school branch if there is not one already. Those who have left school form District Junior Branches. The Branch decides upon its own subscription ; it can be as little as threepence a year for each member. Boys and girls who live in a place where there is no Branch, can, if they like, enrol themselves at the League of Nations Union Headquarters. They pay a subscription of sixpence each, and are sent a membership card and a badge.

League of Nations Pioneers set out on their own to discover the world they live in — through books, through talks and discussions, through films and lantern slides, and, last and best of all, through their own eyes—by exploring the world for themselves, camping and going off on walking tours in England and in other countries.

They plan their own programmes. Some of them meet regularly once a week or once a month, others have meetings once or twice a term wherever they can fit them in. Some ask for speakers or hire lantern lectures from Headquarters. Others show films on their own projectors, or get a local cinema to show an international film they wish to see on a Saturday morning and arrange with other schools near by to go on that day. Some run study groups borrowing books from Headquarters on modern Germany or America, or Communism and Fascism, or the League's health and detective work ; they prepare subjects in turn and argue out their points of view on the problems of to-day. (Boxes of up to thirty books at a time can be

borrowed from the Headquarters Library by study groups on payment of carriage both ways). Dozens of Junior Branches act plays or arrange pageants. Some run parties with international games, or international story-telling evenings. Others enter for Record of Service cards and try to win red, blue and silver stars for their Junior Branch Shield by helping on the League's work. They make friends by correspondence with boys and girls in other countries, enter for tests in world knowledge, or do active service that helps their Branch or the Union. Several of the more ambitious Branches have organized public international exhibitions. Each stall is devoted to one country, and shows its posters, maps, charts and flags, great pictures and inventions, and great national heroes, as well as displaying groups of puppets dressed in national costume. Thousands of English Pioneers correspond with boys and girls in France, Austria, America, and the Scandinavian countries. (Headquarters can usually find correspondents in other countries if Pioneers send in their names, ages and addresses, and their fathers' professions).

Camps for Pioneers are held every year in the New Forest. (They are just starting in other parts of England as well). The tents are pitched at the top of a wooded hill, from which on a clear day you can see Salisbury, thirty miles away. At the bottom of the hill runs the River Avon. Here the Pioneers learn camp craft, swim, and play games and explore the countryside, and learn the songs, games and dances of other countries from the young foreign leaders at the camp. Every day there are talks and debates on modern world problems, every four days there is an international camp fire.

Each summer, too, a Summer School for the older Pioneers is held in Geneva. Here they explore the League's

Headquarters, the Palais des Nations, see Chillon Castle, cross the glacier on Mont Blanc, and swim in the Lake of Geneva. Distinguished officials of the League and the I.L.O. give talks on the international problems of the day, and they have regular times for discussion among themselves in groups, and the drawing up of group reports. This Summer School is for the upper forms of Public and Secondary Schools.

The Youth Groups were started by young men and girls between sixteen and thirty years old. They are probably the most energetic and resourceful part of the League of Nations Union. Their programmes are very varied, and entirely under their own control. They cover most of the Junior Branch activities—study circles (more advanced and controversial ones), debates, films, foreign correspondence—as well as the regular lecture and discussion meetings of the adult branches. But, in addition, they have taken up a number of enterprises of their own that neither older nor younger people could run so successfully. They plan cheap and adventurous holidays abroad, and run international Friendship Centres at home. They arrange country rambles on Saturdays and Sundays, and discuss the problems of the day over supper in a Youth Hostel or Country Inn. They organize Youth Conferences a few times a year, and camping 'week-ends' at regular intervals through the summer and autumn.

Special parties to Geneva are arranged for them, so that they can attend the International Labour Conference in June, the Institute of International Relations in August, or the League Assembly Meeting in September.

Further information about Junior Branches and Youth Groups may be obtained from the Secretary, League of Nations Union Headquarters, 15 Grosvenor Crescent, London, S.W.1.

## LEISURE.

What is this life if, full of care,  
We have no time to stand and stare ?

No time to stand beneath the boughs  
And stare as long as sheep or cows.

No time to see, when woods we pass,  
Where squirrels hide their nuts in grass.

No time to see, in broad daylight,  
Streams full of stars, like skies at night.

No time to turn at Beauty's glance,  
And watch her feet, how they can dance.

No time to wait till her mouth can  
Enrich that smile her eyes began.

A poor life this if, full of care,  
We have no time to stand and stare.

W. H. Davies.

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## CHAPTER X.

### Boys' Clubs.

By

E. F. PIERCY.

THERE is always adventure in life if we know where to look for it. The launching of the *Queen Mary* was a great adventure and a fine piece of team work. It thrilled hundreds of thousands when it was heard over the wireless. But the members of a Boys' Club near Manchester had just as much of a thrill when they set off down the canal in their own craft *The Marion*. It had passed a useful but prosaic life as a canal barge until the Boys' Club bought it and changed its destiny; for weeks the club members were excitedly busy taking down its old fittings, painting and cleaning, putting up lockers and bunks so that they could sleep on it at nights. The christening was celebrated with proper ceremony; it marked the end of the team work of getting ready for the voyage, which the Club made as a crew, some sleeping on board and some in tents on the bank of the canal. It was a good show because it was their show; under the friendly guidance of the leader, it was their minds which had planned it; it was their own hands which had worked at it.

To pass through life without tasting the joy of belonging to a free company of adventurers is to miss something very splendid. The good Boys' Club is just such a free company; its members are joined together by a loyalty to one another and to their Club, whose honour and welfare is in their keeping.

Most Boys' Clubs have their own premises or the use of premises. Many, like the Ubique Club, have started humbly but gloriously in a single room ; in years to come their handful of original members had increased to hundreds, and their single room has been replaced by a building complete with gymnasium, shower baths, library, workshops, canteen and games' rooms. But the glamour of the first adventure in one room will never be forgotten ; it is built into the tradition of the Club. Old members recall the grimy whitewashed walls of the Club's first habitation ; how they set to work to paint and decorate, ending each evening with a cup of cocoa made over a gas ring—the forerunner of the present canteen. The first subscriptions went to buy rope for a boxing ring, which had to be taken down each evening when other activities claimed the scanty space. The first football team trained, its old members say, as no team has ever trained since ; every week night, rain or fine, they ran up the tram lines to the second railway bridge and back and washed themselves down afterwards in a bucket filled at the cold tap in the yard. It would be good to record that this gallant team won every match, but the Club log book shows that they were beaten in nine matches out of twelve. The match which was the happiest of all was one played in drenching rain, when they were beaten 8 2. Such good fellowship grew up during the game that both teams returned to the Club for an impromptu tea and, in the same spirit as the Boat Race crews, finished up the evening at the pictures. The Skipper was the host on this occasion as on many others ; he was a man of twenty-five, and joined the Club on the second evening of its existence. The reason for his joining was, that on the first evening a heated dispute had arisen as to who was to be Captain of the Club. Bill, who was in the Skipper's Office,



suggested that he should be asked to come along and act as Chairman. The Skipper came and remained ; he was the inspiration of every activity and the friend and adviser of every member.

At the first outbreak of the Great War, he and Bill and a dozen others joined up. The name of the Skipper is recorded simply as he would have wished, in alphabetical order, amongst those who died with him, on the tablet in the beautiful little Chapel in the new Club, where Bill, now Leader and Warden, reads the evening prayers. Sometimes, as Bill reads, his thoughts go back to the night when, as a boy, grievously ill and struggling for life, he lay in a hospital ward, and throughout the night the Skipper sat by his side ever ready with a word of sympathy and encouragement when the pain gripped him.

The history of the Club has been full of variety and interest, as has been that of most Boys' Clubs. The single room was only big enough for thirty members and there were many more who wanted to join. In the next street there was an empty public house. It was just the place for a Club, but the rent was fifty pounds a year, and a lot of money would be required to put it in order and provide equipment. A special meeting of all the members was called. They decided to do everything they could to get their new Club. Most of the members were in work, so they agreed to subscribe as much as they could themselves ; then they planned a public entertainment, in which everybody was to take part, and for three months they were very busy. The principal item was a play which entailed weeks of rehearsing. Scenery was a difficulty, but the Skipper had a friend who helped them to make it. The posters were all painted by two members who knew something about art. Besides the play, there was a physical training display and a nigger minstrel

troupe. The entertainment was a wonderful success and brought in over £40.

The Skipper had got some of his friends to help and it was decided to take the premises. The members themselves were to do the painting of the walls and there was much discussion as to the colour scheme, which, it was eventually decided, should be dark and light blue in the games' room, and orange in the library. At the back of the public house there was a yard, and after much digging up of brickbats, a garden was made where the enthusiasts tried a succession of plants, until they discovered those which could flourish in spite of the thin earth and the smoke-laden air. When, after the War, the new Club was built, the public house, which had known a brief but joyous career as a Club, became a shop. When Old Boys pass by there come back to them memories of the happy hours of comradeship, of how they worked and sang and played together ; and they think of the jolly party which set out from its doors in an antique lorry for their first summer camp.

The Ubique Club now has its own premises and a total membership of four hundred, including the Old Boys' Club. There is a gymnasium which, on special occasions, can be used as a Concert Hall, changing rooms and shower baths, a library, games' room, a workshop, canteen, and a Chapel, which, to carry on the old tradition, was decorated entirely by its members. But although the buildings are so very different, there has been no change in the spirit which animates the Club. The members still regard it as their own Club ; it is not an Institution, but something which they have built up and in which they share. There is a Boys' Committee, which, under the chairmanship of the Warden, is largely responsible for the welfare of the Club. Every activity

has its own Boys' Committee. Thus, when a play is to be performed, the Drama Committee meets to decide upon the play and to plan every detail of its organization ; as in the early days, every member is asked to help in some way or other to make a success of any entertainment which the Club gives.

The greatest change in the Club is the variety of its activities ; there is now something to attract almost every kind of member. The Library is a cosy room with easy chairs and a coal fire, the shelves containing a variety of books of fiction, travel, biography and science. There are small tables where draughts and chess may be played, but as in the old Club, there is no card playing, as it seems to destroy the spirit of the Club. In the Gymnasium, boxing, physical training and gym take place as well as team games, such as hand ball and basket ball ; many members come to the gym to train on their own, because the old custom still holds that a boy who is going to represent the Club at football, or any other activity, has to keep himself as fit as he possibly can. Fencing is an activity which has been added since the early days and is very popular. The workshop is usually pretty full ; it attracts the boys who want to make things. It is not a class, but a craftsman is always there to help and advise. Many different kinds of things are made, toys of ply wood, photograph frames of linoleum, model ships, trays of beaten metal ; whilst the more ambitious make tables, chairs and cabinets for their homes.

In a small room near the workshop is a motor bicycle which has been taken to pieces by the Engineering group. This group meets once a week under the leadership of the manager of a local garage to learn about motors and the mysteries of mechanics. Near by is the dark room for the photographic circle.

The Canteen is a gaily decorated room with a counter across one corner, where cocoa, buns and chocolate can be bought. The Canteen is the conversational centre of the Club, and here the football matches are fought over again, and the chances of the Club boxers in the federation competitions are discussed.

On Friday evenings the whole Club meets together in the Gym and there is an informal sing-song, after which the Warden discusses the Club activities. On Sunday there is the Club service, followed by a concert or talk.

The great event of the year is the Camp. Nobody who has ever been to the Ubique Camp ever forgets the happiness of it, the sea-bathing, the rambles over the downs, the exciting cricket matches, the healthy appetites and the roast and plum duff which satisfy them, the camp fire, the few simple prayers as the fire dies down, the stroll back in the dark to the tents, the talk over the day's events and then, as "Lights Out" sounds, the snuggling up in one's blankets to sleep the deep sleep which only comes to one under canvas.

If you ask a member of a Boys' Club why he likes the Club he will find it rather difficult to explain. We Englishmen are always rather silent about things we feel deeply. But even though they cannot talk about them there are a hundred and one reasons why the members like their Clubs.

Perhaps the thing that grips one most about a Club is that it is a place for real friendship. We may enjoy going to the pictures with a chum, but we do not know whether he is a true friend until we have been through a testing experience with him. Tennyson described a company of true friends when he wrote in *Ulysses* :

"We who have toiled and wrought and thought together,

One equal temper of heroic hearts."

The friend one makes in the Club is not just the fair weather friend. In camp, on the football field, when things go wrong in the Club, you see whether he is loyal and ready to give of his best. Because the members of a Club share with one another in work for the Club and in friendly rivalry in sport, there grows up between them a fine manly comradeship than which there are few better things on earth.

The Club is not a place for children. It may have its junior section, but the members of the main Club are usually between fourteen and eighteen. This is, of course, necessary, because younger members might take advantage of the freedom which is allowed in the Club and they would not share the same interests as boys who have left school. Moreover, the Club needs in its members qualities which are more likely to be found in those who are growing up towards manhood. It expects their co-operation in all that is for the welfare of the Club, and that they will share in its upkeep and government.

Not the least of the joys of Club life is the opportunity it gives to keep fit. To keep fit is not just a solemn duty. To feel the energy which comes from physical well-being, to have limbs and muscles which answer swiftly to one's will is to experience a deep satisfaction. Most of us know the glow which comes over our bodies after a run in the open and a shower, but we do not always realize that by regular exercise and games we can give our bodies a vigour and a tone which affect our whole lives and make the world seem a brighter and happier place. It is the same with our minds. They become flabby and slack if they are not exercised, and we miss a lot of the fun of life. In the Club we can keep our bodies and minds fit and in friendly rivalry can measure them against others.

But there is something within us beside our bodies and minds. To many of us there comes, when we are approaching manhood, a longing to penetrate deeper into things. We see the beauty of nature ; we learn of the wonders of the universe and we want to know more of the mighty purpose which is behind it all. We feel, too, not so sure of ourselves as when we were children ; we are conscious that we want something to anchor us amidst the difficulties of life. We are, perhaps, rather shy about these feelings of ours, but in the Club there is a natural opportunity for their expression. To share together is part of the whole spirit of the Club and to share together in the Service in the Club Chapel has, for many members, been one of the greatest experiences in their lives, for they have found that the spirit which animates the Club is the outward sign of something far greater, which has become to them a source of inspiration and strength.

Another of the feelings which often comes after leaving school, is a sense of dissatisfaction with the things that have pleased us before. We still go to the pictures because it is a habit, but we are often bored by them. The real fact is that there is in us a desire to do things ourselves and not merely to watch other people doing them. There is much greater satisfaction in putting together a wireless for oneself than in buying the most expensive super-heterodyne, and there is more pleasure to be got out of playing the smallest part in the Club Pantomime than watching the best of film stars. The Club gives us the opportunity to find out our real interests and to test our powers. Literature and Drama, Music, Debates, Drawing, Handicrafts, Athletics, Boxing, Fencing – some, or perhaps all of these we can try at the Club, and if none of these please us, perhaps we shall be happy heping to run the

Canteen where, at any rate, we shall be doing something, and not just listening.

Some who join the Club may be looking ahead. They may be seeking a purpose in life, a goal towards which they can strive with all their strength. From hundreds of platforms we hear plans propounded for the solution of the world's ills. Innumerable remedies are offered to us, but the simple fact still remains true, that the greatest source for good is the will and desire of men to live together and act together in concord and happiness. We must learn so to live together and act together, and we shall not do it by talking about it, but by actually practising it. By sharing together in the Club, we have a great chance to develop a real sense of goodwill, which will gradually but surely bring about a change in the world. It is a task which requires manliness and leadership. The leader of the future will not be the dictator, but the man who, because he is inspired with the spirit of friendship, can bring others to work together for the good of all. For such leadership the Club is the training ground.

There are nine hundred Boys' Clubs, with a membership of 100,000, linked together in the National Association of Boys' Clubs, of which H.R.H. the Duke of Gloucester is President. Some of the Clubs are small, others have large and well-equipped premises, but all have the same objective—to give their members the opportunity to share together in recreation, sport, and other activities, to enjoy the happiness which comes from good comradeship and to fit themselves for the adventures and responsibilities of life. Information as to existing Clubs, and as to the starting of new Clubs, can be obtained from the Secretary, National Association of Boys' Clubs, 52 Bedford Square, London, W.C.1.

## CHAPTER XI.

# Leisure and the Girls' Club.

By

DOROTHY M. WARREN.

THE increasing amount of leisure in the lives of workers of all grades is one of the most important developments of modern times, especially in its effect upon the younger members of the community. It is the task of Girls' Clubs to provide girls with the means of using this new freedom to achieve greater happiness through their own efforts and activities rather than through commercialised entertainment and ready-made pleasures. A well-run Club can give its members social, recreative and other opportunities to develop, and in towns especially, it may provide that space and quiet which is so sadly lacking in our many crowded homes and noisy lives.

When a girl leaves school, or falls suddenly out of work, she may well find the leisure which once seemed so desirable to be in fact a burden rather than a delight. It all depends upon whether she knows how to make use of it, and has the opportunity of acting upon her knowledge.

We aim in our Clubs at providing that very opportunity, and in close partnership with the Evening Institutes, seek to cater for the very various tastes and needs of the adolescent and older girl.

If she wants to keep fit, to dance and to play games, if her talent is for music or acting, for handicrafts or needlework, she can find scope to cultivate her tastes in a Girls' Club.



Camping and holidays form an important part of Club life, and many girls who would not otherwise be able to get away at all, or who would only have a very dull time, are able, through the Club, to spend the jolliest kind of holiday with kindred spirits by the sea.

The girl who has come into one part of the country from another and has no friends in her new surroundings, will soon find her feet again in the friendly atmosphere of a well-run Club, and will have in her Club Leader, someone to whom she can go for advice when knotty problems arise.

Self Government is a principle at which we aim in the Girls' Club Movement, and the girl with a flair for organizing, or who wishes to be able to take her part with understanding in public affairs, should find in her Club a splendid training ground. The running of Club Committees, discussions and debates is of absorbing interest to the go-ahead modern young Club member.

Many Clubs are run in connection with Churches and Chapels, other "Open Clubs" often have a definitely religious background. In all the Clubs which are run in accordance with the aims of the National Council of Girls' Clubs, the idea of service to the Club, to fellow members and to the community is prominent.

While these bodies will vary very much in size, wealth, variety of activities and in outlook, they are able, through the National Council of Girls' Clubs and its local Federations, to meet together, compare notes and standards of work, and engage in friendly competition in their different activities, and discuss their difficulties.

A large number of Clubs belong also to such bodies as the Girls' Friendly Society, Young Women's Christian Association, and Federation of Working Girls' Clubs, and can, in addition, take part in the events arranged for them

by those bodies. The groups run by the Girls' Life Brigade and Girls' Guildry are in a similar position.

Through our National Club Members' Council, members, representatives of Clubs, have the opportunity once again of meeting in a week-end Conference girls from all parts of England, Scotland and Wales, and of exchanging ideas, arguing vexed questions, and making merry together.

Many Clubs have their own libraries, or are in close touch with the local public library which helps them, and the larger Clubs will have comfortable lounges or sitting rooms where those girls who want to be quiet can sit and read or sew.

Any girl who wants to join a Club may write to the Secretary of the National Council of Girls' Clubs, who will tell her whether there is a Club near her which she can join, and will put her in touch with the Club Leader if she wishes to join. It may be possible for the Council to get a Club started in districts which are at present without one.

The address is 3 Bloomsbury Place, London, W.C.1.

## CHAPTER XII.

# The Boy Scouts' Association.

### BOY SCOUTS AND ROVERS.

*(This article is based upon information supplied by the Boy Scouts' Association and incorporated by the Author, who wishes to acknowledge his indebtedness to the Association for their assistance. The article has received the approval of the Association).*

**B**OY Scouts have existed for so long that it seems impossible to imagine the world without them. In 1907 there were no Scouts as we now know them, and in 1908 the first troops were formed. To-day, there are over two millions and a quarter of them in forty-eight different countries, a truly astonishing growth! Such a Movement must obviously have something about it that appeals very strongly to boys. What then is this something?

In the year 1908, a book called *Scouting for Boys* was brought out by Robert Baden-Powell, then a General in the British Army. He was well known to the British public, and owing to his many-sided and adventurous personality, he had become a hero in the eyes of nearly all British boys and girls.

His book, therefore, attracted a good deal of attention, at first from the name of the author, and afterwards from the interest of its contents. It set forth a scheme which had already been tried out in practice for the training of boys of all classes in manliness and citizenship.

He formulated a code of Ten Laws, clothed in simple and direct language, and enrolled those boys who were

willing to accept this code into a brotherhood, transcending all barriers of class or creed, and united by a common promise of loyalty to God and their country.

Baden-Powell insisted that the only discipline which has any value comes from within, and is adopted freely and spontaneously ; he was no believer in rules arbitrarily imposed from without. He inspired the boys with the desire to attain their highest manhood, so as to be of service to their country, and his method of training was by suggestion ; he set before them all sorts of interesting and adventurous activities which appealed to them, and through which they might acquire physical fitness, mental alertness, and moral strength. Scouting was entirely non-military, and he defined it rather as "the work and attributes of backwoodsmen, explorers and frontiersmen."

His scheme met with instant and huge success, thousands of boys flocked to his standard, and the new movement under the name of 'The Boy Scouts' started on its triumphant career ; a few years after its inception, it had become the largest and most corporate body of boys which had ever existed.

A boy who wishes to be a Scout must be eleven years of age, but under eighteen. If he is eighteen or over and wishes to join the Movement, he should become a Rover. If he is under eleven, he may become a Wolf Cub.

A boy who becomes a Scout makes the Scout promise, which is :—

"On my honour I promise that I will do my best—  
To do my duty to God and the King,  
To help other people at all times,  
To obey the Scout Law."

The Scout Law which he undertakes to obey is :—

1. A Scout's honour is to be trusted.

2. A Scout is loyal to the King, his country, his officers, his parents, his employers, and to those under him.
3. A Scout's duty is to be useful and to help others.
4. A Scout is a friend to all, and a brother to every other Scout, no matter to what social class the other belongs.
5. A Scout is courteous.
6. A Scout is a friend to animals.
7. A Scout obeys orders of his parents, patrol leader, or scout master without question.
8. A Scout smiles and whistles under all difficulties.
9. A Scout is thrifty.
10. A Scout is clean in thought, word and deed.

Scouts are banded together in units called Troops, which consist of Patrols up to six in number, each containing from six to eight Scouts, including a Patrol Leader and a Second. Each Troop is under a Scout Master, who has one or more Assistants to help him, and is governed by the Court of Honour, which includes the Patrol Leaders and the Seconds. Each Scout buys his own uniform, which consists of hat, scarf, shirt, shorts, belt and stockings, but in some troops hats and some other parts of the uniform are Troop property, and are issued for the use of Scouts so long as they are members of the Troop. If a boy finds it necessary to do so he may usually obtain the whole of his uniform and pay for it afterwards by weekly contributions. Each Scout pays a subscription, usually of one penny a week.

The aim and basis of Scouting is the development of good citizenship through the formation of character. Scout training is therefore designed to develop observation, obedience, self-discipline, loyalty and thoughtfulness for others, service useful to the community, and handicrafts

useful to each individual Scout. All this is done in a most fascinating way. Once a boy has been admitted as a Scout, he starts to work to prepare himself for his second class test, and after that for his first class test. From the description of the second class and first class tests it will be seen how much the open air comes into the scheme of Scouting. Here is the second class test :—

1. Service. Have at least one month's service as a Tenderfoot.
2. First Aid. Know the general rules of health as given in *Scouting for Boys*. Be able to deal with the following simple accidents :—  
Cuts and scratches, bruises and sprains, burns and scalds, grit in the eye, bleeding from nose, stings and bites ; know how to clean a wound and apply a clean dressing ; have a knowledge of the triangular bandage and how to apply it to different parts of the body (not fractures).
3. Signalling. Know the Semaphore or Morse sign for every letter in the alphabet and for the numerals, and be able to send and read a simple message.
4. Observation. Follow a trail half a mile in twenty-five minutes ; or, if this be impossible, describe satisfactorily the contents of one shop window out of four, observed for one minute each ; or Kim's game, to remember sixteen out of twenty-four well assorted small articles after one minute's observation.
5. Scout's Pace. Go a mile in twelve minutes at " Scout's Pace."
6. Firelighting. Lay and light a wood fire in the open, using not more than two matches.

7. **Cooking.** Cook a quarter of a pound of meat and two potatoes, without cooking utensils other than a billy can, over a wood fire in the open.
8. **Thrift.** Have saved and paid into a Savings Bank account a sum consistent with his opportunities of saving (minimum sixpence).
9. **Compass.** Know and point out with the aid of the compass the sixteen principal compass directions.

When a Scout has qualified as second class he is allowed to prepare for his first class test. This is, of course, more difficult than the second class and contains more parts, for instance : mapping, axemanship, and the making of a journey. He is also eligible, after passing the second class test, to prepare for proficiency badges in those subjects in which he is interested. As there are over fifty of these badges, it is inconceivable that a boy cannot find some branch of the work in which he can excel. These badges may be divided roughly into groups.

First—Public Service Badges, which include those a First Class Scout must hold to qualify for a King's Scout, so as to ensure that a King's Scout can be counted on in an emergency. These are some of them : Ambulance Man, Pathfinder, Coast Watchman, Fireman, Interpreter, Pilot, Public Health Man, Rescuer, Signaller. King's Scouts must hold four such badges, of which Ambulance Man and either Pathfinder or Coast Watchman is obligatory, must be re-examined every year for all his qualifying badges, and must cease to wear the King's Scout Badge should he fail in any of them.

Amongst the Public Services Badges is that of the World Friendship Badge, which is an international badge recognized by the Scouts of all nations, and specially

designed to bring boys of different nations into personal contact.

Second—there are Scouting Badges such as Camper, Pioneer, Explorer, Forester, Tracker, Marksman, Naturalist, Stalker, Starman, and Prospector.

Third—there are Hobby Badges such as Airman, Artist, Cyclist, Entertainer, Gardener, Musician, Reader, Weatherman. Then there are Trade Badges connected with a boy's everyday occupation, such as Blacksmith, Bootman, Bookbinder, Clerk, Journalist, Dairyman, Horseman, Miner, Millworker, Plumber, Printer, Poultry Farmer, and so on.

The Badge system with its training in character, hobbies and vocation, is an integral part of the Scout method of training. The system is devised so as to encourage physical well-being, manual dexterity, and mental concentration; and self help, which is considered to be one of the most important of Scout attributes. Badges are valuable also as an adjunct to winter work, teaching boys something to do in their spare time, and thus encouraging them to make the best use of their leisure. As preparation for these badges is extremely interesting, the details of a few, taken at random, are given here.

#### AIRMAN.

1. Know how to be of practical help to a pilot by being able to indicate wind direction for landing, and assist in taxi-ing and tethering an aeroplane.

Use chocks and improvise them. Understand the importance of keeping people away from an aeroplane, whether stationary or moving.

Show what constitutes a reasonable landing ground, and name three possible landing grounds in the neighbourhood; also know the compass direction of principal towns and aerodromes within fifty miles of troop headquarters.



2. From observation, have recorded the passing of a number of aeroplanes, stating time seen, direction in which flying—whether service or civil—number of engines, monoplane or biplane, and in the case of civil machines, rough lettering.
3. Have a knowledge of the theory of flight and aero engines.
4. Make a working model of either an aeroplane which will fly at least twenty-five yards ; or a kite which will fly for at least one hour ; or a glider, weighing not less than one pound, which will glide at least one hundred yards.

#### AMBULANCE MAN.

1. Know the position of the main arteries and how to stop bleeding from veins and arteries, internal or external.
2. Improvise splints and diagnose and bind a fractured limb.
3. Deal with choking, burning, poison, grit in the eye, sprains and bruises.
4. Diagnose and treat fits, fainting and insensibility as the examiners may require, drag an insensible person with ropes, and improvise a stretcher.
5. Know the Schafer method of artificial respiration.  
(Demonstrations must be given in each paragraph above).
6. Know the laws of health and sanitation as given in *Scouting for Boys*, including dangers of smoking, incontinence, want of ventilation and lack of cleanliness.  
(A Scout who has passed the examination for the St. John's Senior Badge is entitled to this badge providing that he also passes in the last section of the above test).

#### CAMPER.

1. Know what are the normal requirements in regard to :—  
     Personal kit for a week's camp.  
     Personal kit for a week-end hike or cruise.  
     The equipment and rations for a week-end patrol camp or cruise (seven boys).
2. Either know the principal points to look for in the selection of a patrol or troop camp site, and describe with rough plan how he would lay out a patrol camp with reference to tent, kitchen, sanitation, etc., or to know how to select an anchorage, mooring, or berth for :—  
     A rowing or sailing vessel.  
     A sea-going vessel.
3. Demonstrate that he :—  
     Understands the use and care of an axe.

Understands the uses of, and can tie, the following knots in addition to the Tenderfoot knots : slip reef, double sheet bend, figure of eight, bowline or bight, timber hitch and man harness hitch.

Understands the uses of, and can make, square lashings.

4. Demonstrate how to pitch, strike, pack and execute petty repairs to a patrol tent.
5. Show that he has a satisfactory knowledge of camp cookery, and understands the proper method of storing food and how to dispose of refuse.
6. Have camped under canvas or on board ship or boat with his Troop or Patrol for not less than eighteen nights, and have camped out alone, or with one other Scout, for at least three nights, not necessarily consecutive in either case.

#### COOK.

1. Make a camp kitchen with open fire and other necessities, and prepare therein the following dishes : stew, roast meat, vegetables, scrambled eggs, milk pudding, stewed fruit, or any dishes which the examiner may consider equivalent. Make tea, coffee, cocoa, and a "damper" or "twist."
2. Know how to store provisions in a hygienic manner and bring proof that he has cooked satisfactorily for a Troop or Patrol in camp for not less than one complete day.

#### ENGINEER.

1. Have a clear idea of the working of steam and internal combustion engines and know the names and functions of all the principal parts in one of either kind.
2. Use a hammer, file, chisel, spanner and stock and die accurately, and temper and grind a tool for its special use.
3. Understand a simple mechanical drawing.

#### PLUMBER.

1. Make a blown joint in compo or lead pipe.
2. Solder a copper ball, repair leaky cocks and taps, and hammer up a burst pipe.
3. Understand the ordinary hot and cold water system of a house and how to thaw out a frozen pipe, and how to protect pipes from frost.

#### OARSMAN.

1. Manage a boat single-handed, row and scull, and punt (in rivers), or scull over the stern or paddle a canoe.

2. Steer a boat under oars and bring her alongside a vessel and landing stage.
3. Tow and be towed, and secure a boat to a buoy, or alongside a wharf.
4. Anchor a boat and make the simple bends and hitches, knots and splices (not wire) required for boat work, and be able to throw a line.

#### SWIMMER.

1. Swim fifty yards with clothes on (shirt, trousers, and socks as a minimum) and undress in the water.
2. Swim (without clothes) 100 yards on the breast and fifty yards on the back, with the hands either clasped or the arms folded in front of the body.
3. Dive and pick up small objects from the bottom.

#### WHAT ARE ROVERS ?

Baden-Powell defined Rover Scouts as "A brotherhood of the open air and of service." It is distinct from other similar organizations in its combination of these two elements. Rovers may have been Scouts, but this is not essential. Any boy may apply for admission to a Rover Crew who is seventeen years of age or over. He must make, or re-affirm if he has been a Scout, the Scout Promise and must understand that he is undertaking very definite responsibility. He is expected first of all to pay attention to the practice of his religion in whatever denomination he may be, and to make the guiding principles of his life an expression of Goodwill, Fellowship and Brotherhood. He should endeavour to establish himself in life in whatever occupation he has chosen, so that he may not at any time be a burden on others, and he should undertake some definite form of service to the community. In regard to the latter, various suggestions are made—helping to train Scouts or Cubs as an instructor ; undertaking some form of public duty, such as joining a group of persons attached to a hospital for blood transfusion

purposes ; undertaking patrol for life-saving purposes, whether by coast watching, ambulance work, or supervising bathing activities. He should prepare himself in the various ways set out in the Chief Scout's book *Rovering to Success*, so as to become a good citizen and a useful member of the community.

Further information about the Boy Scout Movement may be obtained from the Secretary, The Boy Scouts Association, 25 Buckingham Palace Road, London, S.W.1.

## CHAPTER XIII.

# The Girl Guides' Association.

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### GIRL GUIDES AND RANGERS.

*(This article consists of pamphlets supplied by the Girl Guides Association and incorporated by the Author, who wishes to acknowledge his indebtedness to the Association for their assistance. The article has received the approval of the Association).*

**I**N the year 1908, a book called *Scouting for Boys* was brought out by Robert Baden-Powell, then a General in the British Army. He was well known to the British public, and owing to his many-sided and adventurous personality, he had become a hero in the eyes of nearly all British boys and girls.

His book, therefore, attracted a good deal of attention, at first from the name of its author, and afterwards from the interest of its contents. It set forth a scheme which had already been tried out in practice for the training of boys of all classes in manliness and citizenship.

He formulated a code of Ten Laws, clothed in simple and direct language, and enrolled those boys who were willing to accept this code into a brotherhood, transcending all barriers of class or creed, and united by a common promise of loyalty to God and their country.

Baden-Powell insisted that the only discipline which has any value comes from within and is adopted freely and spontaneously ; he was no believer in rules arbitrarily imposed from without. He inspired the boys with the desire to attain their highest manhood so as to be of service

to their country, and his method of training was by suggestion ; he set before them all sorts of interesting and adventurous activities which appealed to them, and through which they might acquire physical fitness, mental alertness and moral strength. The movement was entirely non-military.

His scheme met with instant and huge success, thousands of boys flocked to his standard ; and the new movement, under the name of " The Boy Scouts," started on its triumphant career ; a few years after its inception, it had become the largest and most important corporate body of boys which had ever existed.

One result of the Boy Scout scheme was a great surprise to its founder, and that was that the girls of the country refused to be left out of it. The gospel of 'Scouting for Boys' had fallen on eager ears among both sexes ; many girls had as great a desire for adventure as their brothers, and seized eagerly on the activities suggested by Baden-Powell, so there soon sprang up throughout the country bands of enthusiastic Girl Scouts.

Baden-Powell was not at first very much in favour of the adaptation of his scheme to girls, not because he did not believe that training in citizenship and service was not equally needed by girls, nor because he did not think that his methods would be applicable to them, but simply because he had his hands full with the organization of the Boy Scouts, and had no time to plan a movement for girls. However, it was evidently impossible to check the enthusiasm of his youthful followers of the feminine sex, and he soon saw the good which might result if it were wisely used and turned into the right channels. So he gave the new movement his blessing, and his sister Miss Agnes Baden-Powell, became its first President, adapting the details of the Boy Scout scheme so as to make it

or sisterhood by taking three promises. Each Guide, when she is enrolled, says :—

“I promise on my honour to do my best,  
To do my duty to God and the King,  
To help other people at all times,  
And to keep the Guide Law.”

She is then welcomed into the Guide Fellowship, and is given a trefoil badge which symbolizes the three promises she has made. She is then entitled to use the special Guide form of greeting when in uniform, the raising of the right hand to the hat, three fingers pointing upwards, again a reminder that she has taken three solemn promises, and that the aim of a Guide is upward.

The Guide Law in tenfold :—

1. A Guide's honour is to be trusted.
2. A Guide is loyal.
3. A Guide's duty is to be useful and to help others.
4. A Guide is a friend to all.
5. A Guide is courteous.
6. A Guide is a friend to animals.
7. A Guide obeys orders.
8. A Guide smiles and sings under all difficulties.
9. A Guide is thrifty.
10. A Guide is pure in thought, word and deed.

Thus, the aim of the Girl Guides is service—service to God and service to other people. They may belong to any religious denomination. Some Companies are attached to Churches, some are “Open Companies,” meeting perhaps at clubs or other interdenominational institutions or halls, to which Guides of any religion may belong. The religious policy of the movement is to encourage and help each girl to live up to her own religion, and to obey the rules of her own Church.

Just as the Guides are taught to respect each other's religion, so they are led to respect each other's race and nationality. The Girl Guides, like the Boy Scouts, are becoming international, in the sense that the different nations of the world, both in the West and in the East, have their own organizations, bound together by the common aim of service and good fellowship. Looking into the future, it is surely not too much to hope that the spirit of friendship and mutual trust between young people all the world over, will have a share in spreading the desire for universal peace between nations. More than that, may it not, indeed, have a share in bringing it about ?

### WHAT ARE RANGERS ?

Rangers are girls sixteen years old or over, and any girl or woman may join, whether she has been a Guide or not.

If you were to join a Ranger Company you would find a cheery crowd, amongst whom would be someone who shared your tastes ; together you would be able to take up the games, the singing, the studies, or whatever else appealed to you, and you would be able to get expert help when required. You would also find opportunities for dancing, games, talk and fun, and occasional social evenings when you could entertain your friends from outside the Company.

Have you ever longed for a real adventure ? Something new and thrilling, quite unlike anything you have done before ? Then camping is the game for you. Have you ever slept in a tent, or cooked your dinner out of doors, or gathered with your friends round a blazing fire at dusk to yarn and sing songs under the stars ? Camping is a great adventure, rich with unexpected joys, unexpected



difficulties to be met with a laugh, and the comradeship of friends who have overcome them together.

But these things, good as they are, are not enough. You will never enjoy the happiness of which you dream until you set about realizing that other dream of a happier world around you.

If the world is not as happy as it might be, whose is the fault? Well, everyone's. Rangers recognize their share and know that the only happiness worth having is the happiness we give away. Each Ranger undertakes to make her own little bit of the world happier, first of all by being happy herself, enjoying the good things that come her way and making the best of the others! She is always on the alert for the chance of helping other people, but this means training, as well as the will to help. Do you know anything worse than to see someone in trouble and to long to help them and not know how?

Rangers learn about the care of small children; they learn to cook and make beautiful and useful things for the house; to look after the sick and to act promptly in accidents, so that no emergency may find them unprepared.

Every Ranger undertakes some service for others, or if she has not much time to give, she takes her share in a job for which the whole Company is responsible. There are scores of jobs waiting to be done, waiting for women who are willing to give their best and ask nothing in return. There are children at play-centres wanting someone to play with them, hospitals needing help with their mending, and invalids waiting for someone to brighten the monotony of bed.

If you would like to be a Ranger, ask any Guide whom you know where the nearest Ranger Company meets, or else write to the Secretary, Girl Guide Headquarters, 17-19 Buckingham Palace Road, London, S.W.1,

Going to see a Ranger meeting will not commit you to joining, indeed, you will be obliged to attend at least four times before you are enrolled—so that you may know what it is like before deciding to join. Meetings are usually held once a week, but no Ranger is bound to attend ; she is free to decide for herself whether the Company meeting or some other engagement is more important.

Rangers contribute 1d. or 2d. a week to Company Funds, and provide their own uniform, which is not expensive ; the Company usually supplies the official belt, hat and tie, which are returned in the event of the Ranger leaving. This uniform, worn by girls of every sort, gives you a wonderful feeling of comradeship. In it you forget the chance differences of circumstance and remember only that you are all sisters, working together towards the same end. For not only are there over 454,000 Guides and Rangers in England, but all over the world thousands of girls are doing their bit to make life happier for other people, and finding their own happiness in doing so. Don't you think it will make a difference ? Theirs is a great task, demanding courage and determination, and your help is needed. Rangering will show how, both in your own work and outside it, you may take a hand in transforming this poor old world that is into the beautiful world that might be.

Write to the Secretary, Girl Guide Headquarters, 17-19 Buckingham Palace Road, London, S.W.1., if you require further information.

## CHAPTER XIV.

# The Boys' Brigade.

*(This article has been compiled from information supplied by the Boys' Brigade, and the Author wishes to acknowledge his indebtedness to them for their assistance. The article has received the approval of the Boys' Brigade).*

THE Boys' Brigade was founded in 1883, when the late Sir William A. Smith formed a Company of thirty boys in Glasgow, under the title of the Boys' Brigade.

At the very beginning the object was laid down as "the advancement of Christ's Kingdom among boys and the promotion of habits of obedience, reverence, discipline, self-respect and all that tends towards a true Christian manliness." From one small company the Brigade has grown into a world wide organization, having a strength of over 110,000, without including Companies overseas. An important development in the work was the union on October 1st, 1926, to the Boys' Brigade of the Boys' Life Brigade. The latter movement had been formed in 1899 by the Rev. J. B. Paton, D.D., and was working on lines similar to those of the Boys' Brigade. The work of the Boys' Brigade is recognized as being of great value to the nation, and His Majesty the King is their Patron.

In the Boys' Brigade the Company is the unit and as a general rule it is from thirty to one hundred in number. Each Company must be connected with a Church or other organization, which has full control of the religious instruction of the Company. A Company may, however, be connected with an institution, school, club or place of work, provided that arrangements are made for religious instruction.

Boys can join the Brigade at twelve years of age and may remain in it until the end of the session in which they become seventeen. The uniform consists of cap, belt, and haversack, which cost altogether less than five shillings, and when a boy has joined he is expected to pay a weekly subscription which varies according to the Company's arrangements.

The work undertaken varies in different Companies, but nearly all Companies are alike in having a parade once a week for drill and a bible class on Sunday. These are the two most important meetings of the week and every boy is expected to be present. Other phases of the work include physical training and gymnastics ; ambulance work and first aid ; music in the form of instrumental bands, including brass, fife, bugle and pipe ; swimming and life saving ; football and cricket ; club room activities and signalling.

Each year the Company arranges to hold a camp, usually by the sea, the cost of which to each boy is extremely low, but the arrangements include adequate accommodation and good food. Camp is a place in which boys, and particularly boys from towns, can do many things which normally they have no opportunity to do, and it is a time of adventure, the making of friendships, and healthy out-of-door activities.

There is a badge system which covers the whole course of the Boys' Brigade training, and these badges are given for a wide range of attractive and interesting subjects. Here are the details of a few :—

#### ARTS AND CRAFTS BADGE.

Awarded to boys over fourteen years of age who are members of classes held by the Company for Singing,

Instrumental Music (other than Bands), Drawing, Carpentering and Woodworking, Metal Work, Artistic Designing, or other subjects, and who have attended regularly for two complete sessions of not fewer than twelve classes each, and have attained a satisfactory standard of merit in their work.

#### CAMPER'S BADGE.

Awarded to boys who have attended three B.B. Camps (in different years) for at least seven days each year with good conduct throughout, and have passed a test in pitching and striking a bell tent. To pass the test the boy must, with only the assistance of three boys who have not already won the Camper's Badge, pitch a tent completely and correctly within twenty minutes, and with similar assistance strike and pack a tent within ten minutes. He must also pass a written or oral examination set by the Captain of the Company (based on the *B.B. Camp Handbook*) in five of the seven following subjects:—

- (a) Camp lay out and site.
- (b) Camp routine.
- (c) Tent craft.
- (d) Sanitation and hygiene.
- (e) The duties of an Orderly Squad.
- (f) Camp cooking.
- (g) Transport.

#### EDUCATION CERTIFICATES.

The following certificates are awarded to boys who attend regularly during the session classes held by the Company, in the undermentioned subjects (not fewer than twelve attendances per session) and gain at least 60 per cent. marks in a written examination thereon. Only one certificate may be won in one session.

*Citizenship.* Based on *The Citizen Reader*, by H. Arnold-Forster.

*League of Nations.* Based on the League of Nations Union's pamphlets, *What the League has done* and *Organizing Peace*, or other books approved by the Brigade Executive.

*Temperance Knowledge.* Based on *The Hygiene of Food and Drink*, published by the Board of Education.

*Scripture Knowledge.* To be awarded for a scripture examination carried out under the auspices of Battalion, Company, Church, or Sunday School, on any syllabus.

### FIREMAN'S BADGE.

Awarded to boys who have served three years with good conduct ; who have attended a course (conducted by arrangement with a local Fire Brigade) of not less than ten lessons, with at least 90 per cent attendances, and have passed an examination conducted by the Principal Officer of the Local Fire Brigade or his nominee. The examination must show that the candidate has a thorough knowledge of the following : —

1. The use and construction of first aid fire appliances.
2. The system and use of street fire alarms.
3. The use of fire appliances.
4. Methods of rescue from a burning building.
5. Artificial respiration and the treatment of burns.
6. Methods of entering a burning building and a room filled with gas.
7. Methods of dealing with persons whose clothing is on fire.

## WAYFARER'S CERTIFICATE.

The Wayfarer's Certificate is awarded to boys with at least one session's service who pass all the following tests :---

1. Be able to tie the following knots : Bowline, Fisherman's Bend, Reef Knot, Clove Hitch, Sheet Bend.
2. Know the points of the compass.
3. Be able to draw a rough sketch (not necessarily from memory, but without the aid of a map) of a route not less than one mile long, showing the principal side streets or roads passed, with noticeable objects on the route and the compass bearing on the sketch. The route will be chosen by the Battalion or Company conducting the test.

Further information may be obtained on application to the nearest Boys' Brigade Headquarters, or to the Secretary, Boys' Brigade, Abbey House, Westminster, London, S.W.1.

## CHAPTER XV.

### The Girls' Life Brigade.

*(This article has been compiled from information supplied by the Girls' Life Brigade, and the Author wishes to acknowledge his indebtedness to them for their assistance. This article has received the approval of the Girls' Life Brigade).*

A BAND of workers associated with the Sunday School Union founded the Girls' Life Brigade in 1902. In 1934, there were over one thousand Companies, with a total membership of 43,481. The movement has spread to five continents and is represented in nearly all denominations of the Christian Church.

The Brigade is composed of Companies, each of which is connected with a Church or other religious organization, which is responsible for the proper conduct of the Company and is especially charged with the duty of seeing that the religious part of the work is consistently maintained. All members are pledged to attend regularly their Sunday School or Company Bible Class. The aim of the Brigade is to awaken in girls a sense of their responsibility in life, and a determination to make the best use of their powers for the community in which they live ; and to make the best of their own lives by developing their strength and physique, by making themselves useful and reliable citizens, and by living upright lives. Life Saving and Peace are amongst the movement's ideals. Members must be total abstainers.

Membership of the Cadet section is open to girls from six to ten years of age ; girls from ten to fourteen years of age form the Junior section, and the Senior section is for



girls from fourteen years and upwards (there is no age limit). A Pioneer section can be formed for girls of eighteen and over. The uniform, which is not expensive, consists of navy serge jumper and skirt, hat of navy cloth, and shoulder titles. Black shoes and stockings are worn with uniform.

The programme offered by each Company varies according to the locality and individual circumstances, but all are attractive, and there are many ways in which a girl may occupy her time both indoors and outdoors.

Emphasis is laid first of all upon the spiritual side of the work. There must be close association with the Church or religious organization to which the Company is attached, and regular attendance of members at Sunday School or Class. Amongst the many interesting badge subjects offered, are those of Scripture and Bible Knowledge. Second in importance comes a healthy body, and the indoor and outdoor work includes physical training, games, swimming, cycling, rambling, and classes in home nursing, physiology and hygiene. Opportunities are offered to girls to attend the annual camp, which is usually held at some seaside place. For a very small cost a girl may have the advantage of a good holiday in excellent surroundings and in good company and fellowship. The adventure and experience of camp life is always popular.

On the educational side, badges are offered for work in a number of subjects, including the Book Lover's and the Local Knowledge Studies. Instruction is also offered in the following subjects: Art, Astronomy, Botany, Music, Elocution, Photography, Handicrafts, Signalling and Knot Tying.

The fourth group of the Brigade programme is a most important one, as it contains all those branches of work

associated with citizenship ; Foreign Languages, First Aid, Home Nursing, Infant Care, Life Saving, Social Service, Household Management, and so on. In connection with the study of people in other countries there is a correspondence scheme which enables girls at home to exchange letters with girls in other parts of the world, and to get to understand the differences between nations. In this group, as in the other groups, there is such variety that every girl must be able in some way or other to find the subject in which she is interested and in which she can excel.

All those in the Girls' Life Brigade are striving to make use of their talents to the uttermost for the good of the community, and to foster and value in their own lives "whatsoever things are true, lovely and of good report."

Further information may be obtained on application to the nearest Girls' Life Brigade Headquarters, or to the Secretary, the Girls' Life Brigade, 56 Old Bailey, London, E.C.4.

## CHAPTER XVI.

### The St. John Ambulance Association.

*(This article has been compiled from information supplied by the St. John Ambulance Association, and has received the Secretary's approval. The Author wishes to acknowledge his indebtedness to the Association for their assistance).*

THE St. John Ambulance Association was founded in 1877 by the Order of the Hospital of St. John of Jerusalem. This Order has a fascinating history to which brief reference only can here be made.

With rare interruption, a hospital had existed in the Holy City of Jerusalem from the third century, that is, from the time when it first became the centre of Christian pilgrimage. A hospital established by the Emperor Charlemagne was destroyed in 1010 by the Saracens, and towards the middle of the eleventh century some merchants of Amalfi in Italy purchased the site and founded a Hospice for pilgrims, which was subsequently dedicated to St. John the Baptist. In 1087, the first Crusaders besieged Jerusalem and at that time the Hospice was in charge of a body of men calling themselves "The Poor Brethren of the Hospital of St. John," and working under Brother Gerard, the first recorded head of the brotherhood. From the time the Crusaders entered the Holy City the Hospice grew rapidly in importance and wealth. The brotherhood was soon after established as an Order of Knighthood, taking as its coat of arms the white cross on a red ground, which soon became a sign of protection to the weak and of terror to wrong doers. The Order became established in

England in the early part of the twelfth century, but was dissolved at the Reformation. It was, however, re-established in England in the early nineteenth century.

It will be seen therefore that the St. John Ambulance Association has a great history and tradition behind it—a tradition of service for mankind. Since its foundation in 1877, it has developed steadily, not only in Britain but throughout the Commonwealth and the Dominions. Tens of thousands of persons every year are instructed in first aid for the injured, nursing and the elements of hygiene, and more than a million and a half certificates of proficiency have been issued. In 1887, the St. John Ambulance Brigade was formed to band together all the certificated workers, so as to be able to carry out a campaign of help to the injured at public gatherings and in processions, and to deal with accidents in the streets and so on. You have seen members of the Brigade on duty at football matches, at sports rallies, on traffic crowded roads wherever accidents are likely to occur, in buildings where mass meetings are being held and in many other places.

For some years past, units of the Brigade have established first aid posts on main roads, each consisting of two or three men or women who station themselves at danger points with the necessary equipment. Members of the Brigade also patrol stretches of road on cycles in some parts of the country. There are now 196 permanent roadside huts suitably equipped and over 1,000 temporary first aid posts which are manned whenever personnel is available. These posts are in touch with motor ambulance stations, and in 1933 more than 17,000 persons received first aid treatment at them.

But this does not represent the bulk of the work, for there are innumerable cases of injuries, great and small, in factories, mines, mills, workshops and other places

where ambulance men are able to help. Many employers encourage their workpeople to attend the classes and to work for the certificates, and in the public services, such as Police, Railways and Buses, you may often see the badge worn upon the arm by those in uniform.

The Association provides instruction in First Aid, Home Nursing and kindred subjects, and issues certificates. Boys and girls who are sixteen years of age and over, after attending a course of lectures given by a doctor (or in the case of home nursing, by a trained nurse also), may be examined for adult certificates. Those who are between the ages of eleven and sixteen may be examined for preliminary certificates. The classes are sometimes arranged by a local Secretary and sometimes by the local Education Authority in Evening Institutes and Technical Colleges. But all such classes are officially recognized and arrangements are made for an independent examiner to carry out the testing of the candidates at the end of the course.

The St. John Ambulance Brigade is organized in Units called Divisions—Ambulance Divisions for men and Nursing Divisions for women. Enrolment in the Brigade is confined to men and women between the ages of eighteen and fifty-five, but the qualifications for enrolment should be (and may be) obtained before the eighteenth birthday. Candidates must possess the First Aid Certificate, and in the case of candidates for Nursing Divisions, Home Nursing Certificates also. They are required to maintain their efficiency each year by attendance at drills and practices, at an annual inspection, and they must pass a re-examination annually.

In 1922, it was decided to establish a Cadet Branch of the Brigade, admission to which is open to persons of either sex between the ages of eleven and eighteen. As in the case of the adult branch, Units of the Cadet Branch

are styled Cadet Ambulance Divisions and Cadet Nursing Divisions, and the qualification for enrolment is the possession of a certificate (First Aid in the case of boys, and First Aid and Home Nursing in the case of girls), either Adult or Preliminary, according to whether they are under or over sixteen years of age. They must also maintain their efficiency in the same way as Adults. This Juvenile movement has grown rapidly, and there are in England, Ireland and Wales over 10,000 Cadets, and in the Dominions and Colonies overseas, over 2,500. They wear a distinctive uniform, but are not permitted to proceed on Public Duty unaccompanied by members of Adult Divisions.

Here then is a great opportunity to make yourself a more efficient and useful citizen and to serve your fellows at a time when they need your help most—when overcome by accident or sickness.

Further information may be obtained from the Secretary, The St. John Ambulance Association, St. John's Gate, Clerkenwell, London, E.C.1.

## CHAPTER XVII.

### The Royal Life Saving Society.

*(This article has been compiled from information supplied by the Royal Life Saving Society and has received the Chief Secretary's approval. The Author wishes to acknowledge his indebtedness to the Society for their assistance).*

**M**AN is not normally a swimmer by nature, but he may become one by practice. Unless he can swim well, however, he may not, in some circumstances, be able to save his own life ; and unless he knows the methods of saving life in the water, he may lose his own in trying to save someone else. Every citizen should, therefore, learn first of all to swim well ; and secondly, how to rescue drowning persons.

A swimmer who has been properly trained, undertakes the task of rescue free from danger ; he has no fear of the drowning man's clutch, which is fatal in so many instances, because he is on his guard against it, and he feels at home in the water. He has confidence and knowledge which come not only from a careful study of the theory of swimming and life saving, but from constant practice and experience in the water.

In 1891, a Society called the Swimmers' Life Saving Society, which is now known as the Royal Life Saving Society (and of which His Most Gracious Majesty is Patron), was formed to promote technical education in life saving and the resuscitation of the apparently drowned, to stimulate public opinion in favour of swimming and life saving, and to encourage a high standard of performance.

The first recorded cases of resuscitating the apparently drowned are mentioned as having occurred about 1650. Interest in this subject grew, and in 1773 a Dr. Hawes of London, who was very keenly interested, offered rewards to persons, who, between Westminster and London

Bridges, should rescue drowning persons and bring them to certain places on shore in order that resuscitation might be attempted. In this way he was instrumental in saving several lives, and paid the rewards out of his own pocket until his zeal brought him sympathy and the Royal Humane Society was founded in 1774. The system of inducing artificial respiration which was practised at that time was to insert the pipe of a pair of bellows into one nostril and to close the other. Air was thus forced into the lungs and was expelled by pressing the chest, producing an imitation of breathing. Other methods were sometimes tried, such as bleeding, holding up by the heels, rolling on casks and so on. In 1856, in 1857 and again in 1869, improved methods were brought forward by certain doctors, but in 1903 Professor Sir E. Sharpey Schafer,\* F.R.S., published the results of his researches and described the method which has been adopted by the Royal Life Saving Society since 1907, and through their forty-four branches in all parts of the British Empire.

The Royal Life Saving Society encourages people to learn to swim well, and to learn to save life by making awards to all those who pass the various tests which are set. The success of this system is obvious when we examine the figures for 1893 and 1933. In the former year, when the Society was but two years old, they made 207 awards. In 1933, the number was 77,687, and this figure increases yearly.

The following details give some idea of the nature of the awards : —

1. *Elementary Certificate.*

Candidates must be scholars or members of a Class who have not previously received any of the Society's Awards. Examination fee 3d. each.

\*Died March 29, 1935, aged 85.



2. *Intermediate Certificate.*

Candidates must be over twelve years of age and must be either individual members of the Society or members of a Class, Club, College, School, etc., affiliated to the Society. Examination fee 1/- each.

3. *Bronze Medallion.*

This award is granted to those candidates who are over fourteen years of age and have previously passed the test for the Intermediate Certificate, or the Medallion may be gained by taking the examination for both awards at the same time. No candidate may enter for the Medallion only. Examination fee 2/-

4. *Bar to Bronze Medallion.*

A Bronze Bar has been instituted for re-examination in the Bronze Medallion Standard, and may be taken by candidates holding the Medallion once every two years. This is an award to enable holders of the Medallion to retain an efficient standard of Life Saving. Examination fee 2/-.

5. *Teacher's (now known as the Second Class Instructor's) Certificate.*

Candidates must be over fifteen years of age and have qualified for the (Proficiency) Intermediate Certificate. Examination fee 1/-.

6. *Instructor's First Class Certificate.*

Candidates must be over sixteen years of age and have qualified for the (Proficiency) Intermediate Certificate and Bronze Medallion. Examination fee 2/6 each.

7. *Award of Merit.*

This is intended as a step between the Bronze Medallion and the Diploma. Candidates must be over sixteen years of age and be individual members of the Society or one

of its branches, and hold the Bronze Medallion. On passing they are awarded a Silver Medal and a Badge for the swimming costume. Examination fee 10/- for each candidate. The examination fee for individual members of the Society, and for members of His Majesty's Forces, is 7/6.

#### 8. *The Diploma.*

This is the highest award granted. Candidates must be over eighteen years of age, and be Individual Members of the Society or one of its Branches, who have previously gained the Intermediate Certificate, Bronze Medallion, and the Award of Merit. Examination fee 15/- each. For individual members of the Society 12/6 each.

Most Education Committees now arrange for boys and girls at school to be taught to swim, and you have probably been one of them. Do consider seriously how you can improve the knowledge which you have gained. If it is impossible for you to join a class, you should, at any rate swim whenever you get the opportunity, in order to keep yourself in practice. If you can join a class, enquire at the local baths or swimming pool, and you will be put in touch with the Secretary.

If you cannot swim, make up your mind to go to the local baths or swimming pool, and if you can't get a friend to teach you then ask for the help of the instructor.

Realizing that on an average 2,400 lives are annually lost by drowning in Great Britain alone, the Society inaugurated in 1932 a Life Guard Corps. Members must be over eighteen years of age and must hold at least the Bronze Medallion or some higher award of the Society. Applicants who are under eighteen years of age must hold the Award of Merit. This rule is made so that the Society knows that the Corps consists of members who are not

only good swimmers, but efficient life savers, possessing a thorough knowledge of the Schafer method. Members who live at or near seaside resorts, or who are staying there on holiday, are asked to undertake short periods of guard duty where bathing is taking place, and to be ready to assist immediately if any person gets into difficulties or if an accident occurs. It is hoped eventually to have every beach and bathing place patrolled by relays of guards when the membership increases. At present there are over 5,000 Life Guards, but 50,000 are needed.

Here is a useful job of work awaiting you in your leisure time !

Further information on any part of the Society's work may be obtained by writing to the Secretary, the Royal Life Saving Society, 8 Bayley Street, Bedford Square, London, W.C.1.

## CHAPTER XVIII.

# The Young Men's Christian Association.

*(This article has been compiled from information supplied by the Young Men's Christian Association, and the Author wishes to acknowledge his indebtedness to the Association for their assistance. This article has received the approval of the Association).*

THE Association had its origin in 1844. At that time the wholesale drapery houses employed large numbers of young men who were "boarded in" together under a somewhat barrack-like system. Hours of work were long—no half-holiday as yet existed—and little care was taken to ensure decent and moral conditions of living. Such a state of affairs roused in the heart and mind of George Williams the consciousness of a challenging need.

Born in a Somersetshire farmhouse, George Williams came to London in 1842, after serving his apprenticeship to the drapery trade in Bridgwater. He soon felt compelled to attempt some Christian solution for the state of affairs in the house of business to which he belonged—Messrs. Hutchcock and Rogers of St. Paul's Churchyard. Meetings were held—at first in his bedroom—for Bible Study and Prayer, and in June, 1844, these resulted in the foundation of the Y.M.C.A., through the initiative and inspiration of a young man of twenty-two.

George Williams was knighted by Queen Victoria at the Association's Jubilee Celebrations in 1894, and when he died he was buried in St. Paul's Cathedral. To-day, there are 10,266 Y.M.C.A's in fifty-four countries with a

total membership of more than a million and a half young men and boys. The number of centres in the British Isles is approximately 800.

Two facts in the early history of the Movement are of special importance, and have largely determined its subsequent growth. In the first place, within a few months its original purpose was enlarged to embrace the mental as well as the spiritual development of young men, and to religious and educational agencies there were added, not many years later, social and physical activities. In the second place, while the membership of the Association was confined during the first five years to young men definitely accepting the obligations of the Christian life, it was recognized, in 1849, that the Association had a responsibility for other young men who could be greatly helped by admission to the privileges and activities it provided. To meet this need there was introduced what is known as the "dual membership." This, while still confining responsibility for policy and principles to Full Members, threw open all the facilities of the Y.M.C.A. to Associate Members, who, while glad to avail themselves of these facilities, did not care to accept the obligations of Full Membership. This dual membership plan has safeguarded the Christian character of the Movement, while at the same time widening its scope and extending its missionary activities.

The Y.M.C.A. then is a Christian Movement, seeking to provide young men and boys with opportunities for physical, mental and spiritual development—a three-sided development, which is symbolized in the red triangle. All the privileges offered are open to both Members and Associates, and on terms which are within the reach of most young fellows and boys in these days. The amount of subscription is not a fixed one, but varies from centre

to centre ; a rough average is from 7/6 to 10/- per annum. In most Y.M.C.A. Boys' Clubs, the membership age of which is approximately fourteen to eighteen years, the subscription payable is usually quite a small one—in many cases it amounts to no more than a penny per week.

The scope of Y.M.C.A. activities is a wide one. Associations and Red Triangle Clubs, in the large majority of cases, arrange programmes of religious, educational, social and physical activities ; these vary from place to place and according to the season of the year. But it may be as well to give an outline of the full range to show how comprehensively the Movement provides for the all-round needs of young men and boys.

In the field of religious interests, the most usual forms of activities are Bible study groups, devotional meetings, informal discussion circles and evangelistic services. In certain of the larger centres, there are arranged each winter courses of public lectures on such subjects as " The Modern Approach to the Bible," " Religion in Modern Life," " Christianity and Social Problems," given by outstanding religious leaders and Biblical scholars from the Universities. Correspondence Study Courses for lay readers are conducted by a staff of tutors from headquarters, and the British Y.M.C.A. Press publishes study text-books for the use of group leaders.

Practically every centre organizes a programme of physical activities, such as games, athletics, swimming and physical training. In the games group, a beginning is made with group or team games, which can be played by small or large numbers, simple in technique and requiring but small space and little equipment. Then there are out-door team games, needing playing fields, such as cricket, football, hockey, basket-ball, volley-ball, and tennis ; and indoor sports, such as boxing, wrestling and

fencing. The athletic side includes organized sports meetings, hare-and-hounds, and cross-country running. Life-saving classes for swimmers, and swimming instruction for non-swimmers, are provided wherever possible. One hundred and fifty centres possess equipment for physical training, and nearly every one of these has a gymnasium specially for the work. In these, "Keep-fit" and other classes are conducted, which include tables of exercises, apparatus work and games. The Association's Physical Education Department provides a three-year course of training with annual examinations, for voluntary physical leaders, whose services are freely placed at the disposal of Lads' Clubs and Church Institutes in which competent instructors are needed.

In the educational programme there is plenty from which to make a choice. Lectures (both occasional and course) are provided in most centres, and these often lead to the formation of discussion groups and study circles, some in connection with the B.B.C. Radio Talks Scheme. Literary and Debating Societies flourish, and many centres conduct local Parliaments or Town Councils, which debate questions of national or local importance. Some also hold Model Assemblies of the League of Nations, mock elections and mock mayoral banquets, and public speaking classes, in all of which members have ample opportunities of learning to speak and to express their own views, as well as to listen to other people's points of view.

Music, including both choral and orchestral concerts and classes, male voice choirs and glee singing; and dramatic work, comprising both play-reading and production, are everywhere popular, and prove to be excellent forms of social as well as educational activity.

In many Associations and Red Triangle Clubs, and especially in Boys' Clubs, there is some form of Arts and

Crafts' Guild ; and amongst the subjects offered are carpentry and joinery, leather work and metal work, weaving, cobbling, household repairs, photography, chemical experiments, and hobbies of all descriptions.

Travel and camping are organized in wide variety, from trips abroad to trips at home, on foot or cycle, in parties or in twos or threes. During the summer months many hundreds of boys spend longer or shorter periods in a score or more of permanent and week-end camps, at the seaside and elsewhere ; and every year one or more international camps in some European country or other bring together youths of various nationalities.

Many centres arrange visits to such municipal undertakings as gas, electric and water works, to hospitals, aerodromes, and radio stations ; and to factories, works, and mines, so as to give members opportunities of seeing how others earn their living. Educational tours are organized to art galleries, museums and exhibitions ; expeditions made to cathedrals, castles and places of historical interest ; and rambles to hills, moors and rivers, and places of natural beauty.

This account of the activities of the Y.M.C.A. might be continued at greater length. Enough has been written to show the breadth of the work of this Association. It is such that every young man or boy who joins ought to be able to find therein a means of happy self-expression and good fellowship.

For further particulars apply to the nearest Y.M.C.A. or to the Secretary, Y.M.C.A. National Headquarters, Great Russell Street, London, W.C.1.



## CHAPTER XIX.

# The Young Women's Christian Association.

*(This article has been compiled from information supplied by the Young Women's Christian Association, and the Author wishes to acknowledge his indebtedness to the Association for their assistance. The article has received the approval of the Association).*

THE Y.W.C.A. was founded eighty years ago and now has over a million members, with branches in fifty-one countries in Britain, Europe, Africa, America, Asia and Australasia. It is a Christian fellowship whose Clubs are open to any women and girls without barrier of race, occupation or creed. The fees vary according to the local Club facilities, with a minimum of one shilling a year for those over sixteen, and threepence for those between eleven and sixteen.

The Association conducts 265 Centres in Great Britain, where members meet on one or more nights a week, including Sundays. These Centres provide friendship and (especially for the lonely) friends and the guidance of a leader who is personally interested in the lives of all the members. Each Centre has a full programme of activities. On the physical health side of the work there are games (both indoor and outdoor) and gymnastic classes. For those who want a combination of exercise, games and dancing, there are the "Keep Fit" classes. Beauty, health and hygiene courses are also provided, including, among other things, the care of the eyes, teeth and skin, to show the influence of health on the appearance and morale. There are special classes in country, ballroom

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and Greek dancing, and swimming clubs are formed. Out-of-door activities, such as rambling and hiking, are encouraged.

Handicrafts and Home Crafts provide many classes and music and dramatic work are always popular. Many Centres are assisted by the local Education Authority in providing classes in foreign languages, literature and crafts. Wireless listening and discussion groups are held by arrangement with the B.B.C., and film clubs are formed for discussion about good and bad films.

The social side of the Centres is always active, and not restricted entirely to feminine company. Joint socials, discussions and rambles are often held with the local Y.M.C.A. or other Club activities in the neighbourhood.

The Association also conducts over one hundred hostel and holiday homes, catering for 25,000 women and girls a year. These hostels are open to members and to non-members alike, and are particularly useful for girls who are obliged to take up work away from home. They can be sure of homely surroundings, a welcome and friendship in the midst of strangers. The charges at all these hostels are very moderate—at one London hostel partial board can be obtained for so low a figure as £1 per week. Large and comfortable holiday houses are hired for the summer season at the popular seaside resorts and members can obtain enjoyable and comfortable holidays at rates varying from 15/- to 42/- a week. Over 4,000 members are thus accommodated each year.

As a background and as a motive force for all activities the Association lays emphasis upon the message of Christianity. Spiritual Education is of primary importance and is very definitely encouraged in co-operation with the Churches. Girls are encouraged to pass on into

Full Membership of the Association, which calls for the taking of a religious pledge.

The international nature of the Association's activities and membership emphasizes the many problems of citizenship at home and abroad. Some of the questions with which the members are particularly interested are Disarmament, the League of Nations, the Colour Problem, the position of women in public and private life, Housing problems, and so on.

In brief, the Y.W.C.A. tries to help in the formation of *Christian* character and sound citizenship. Those who require further information should write to the Secretary, Y.W.C.A. Offices, Central Buildings (fourth floor), Great Russell Street, London, W.C.1.

## CHAPTER XX.

### The Youth Hostels' Association.

*(This article has been compiled from information supplied by the Youth Hostels' Association, and the Author wishes to acknowledge his indebtedness to them for their assistance. The article has received the approval of the Association).*

THE Industrial Revolution attracted people from the country and the land into the towns and trapped them there. Many of the towns grew and expanded in such a way that the people lost all opportunity of seeing green things save on the very rare occasions when they had time to walk the necessary distance. The bicycle, the motor bicycle and the motor car began to change the situation before the war, and cheap travel by omnibuses and trains have since completed the change. For a very few pence you may now be transferred from industrial and town surroundings to a quiet country spot from which you can set out on your walk, or you may start from home on your bicycle and quickly find the countryside. It is no exaggeration to say that hundreds of thousands—and in the summer time, millions—of people occupy much of their leisure time in walking, rambling, hiking, or cycling. They love the fresh air and the open sky, they appreciate a fine view, and many of them want to explore.

Most of these country lovers confine their journeys perforce to such a distance that they are able to return to their homes in the day. Some stay away longer and camp out in tents, sleep in barns, or pay for a modest bed. But a solution to the difficulty of the night's lodging, which

enables the wayfarer to map and to make most interesting journeys, is now being offered by the Youth Hostels' Association. This movement sets out to produce, as is long overdue, the counterpart of the Continental systems of Hostels—but on lines specially suited to British taste and conditions. It hopes to serve the greatly increasing numbers of walkers and cyclists, and to encourage still more men and women of the younger generation to join their ranks. It feels confident of being able greatly to add to the facilities already existing for those who would travel light in luggage, purse and mind. The times are difficult, and holidays afoot or awheel, have, for more and more people, to take the place of more expensive travel. Tramping and cycling require effort and enthusiasm, and breed *esprit de corps*, and it is the combination of these three qualities which promises already to set the Youth Hostels' Association on its feet in a remarkably short time.

The Association provides cheap lodgings as a means and not as an end. A few of the ends may here be mentioned. An obvious and elementary aim is health of body and mind, which the outdoors and minor adventure of this kind of travel bring. Another is the increased enjoyment of our own countryside, its natural loveliness and variety, its inheritance of historic interest ; this for some will be nothing less than a series of new discoveries. A third, which must needs follow, is a greater care for the preservation of the country, an abatement of the litter nuisance, the protection of bird and beast and flower and building, the reinforcement of public opinion against ugly creations and thoughtless development. A fourth (more actual than some may deem it) is a return to the simpler standards of living, for such a movement "back to the land" offers a relief--which thousands of city

dwellers are already seeking—from the hurried, superficial and expensive mode of life in which industrial civilization has entangled us; some will be surprised to find that “plain living and high thinking” can be no penance, but a sheer joy. The movement has a contribution to make, on the most natural terms, to a better understanding between the younger people of different classes, opinions and nationalities (for Continental visitors are welcome in our Hostels, as we have long been in theirs)—and there is no greater safeguard for the future against strife, whether industrial or international, than the deep-seated friendship between very different kinds of people which can be begun in the freedom of the open air.

The number of Hostels is now over two hundred situated all over England and Wales in most attractive places. They may be used only by members of the Association, either walkers or cyclists, but not by motorists. The yearly subscription for those under twenty-five years of age is two shillings and sixpence, and five shillings for those over twenty-five years of age. Full membership is open to those who are sixteen years old and over. The charge at all hostels is one shilling a night. If you require further information, write to the Secretary, Youth Hostels' Association, 18 Bridge Road, Welwyn Garden City; or (in Scotland) to the Secretary, 32 Rutland Square, Edinburgh.

## CHAPTER XXI.

### The Holiday Fellowship.

*(The following article is taken from one of the Fellowship's publications by permission).*

THE Holiday Fellowship exists to provide for the healthy enjoyment of leisure, to encourage the love of the open air, to promote social and international friendship, and to organize holiday making and other activities with these objects.

The Fellowship provides guest houses and organizes holidays amid many of the finest scenes in Britain and abroad, and is ever seeking to break fresh ground.

If it accomplished no more than this, it would be nothing more than another travel organization. By providing at all its guest houses local guides, and by organizing daily excursions under expert leadership, it seeks to make accessible for its members and guests all the beauty, the general literary interest of each district visited, and to extract for their delight the story of the past that lies revealed in the countryside surrounding its centres.

In addition, it encourages, in the pursuit of these objects, tramping on mountain, coast and moorland, having found that healthy comradeship thrives in the common effort to conquer the difficulties of the way.

Further, by providing at its guest houses a host and hostess, with a committee appointed from the guests assembled, the Fellowship seeks to stimulate, along lines of enlightened social service, the best individual talent in each party for the enjoyment and inspiration of the whole group. In brief, the Fellowship makes a definite demand upon the social instincts of all its members.

So that its members and guests do not lose contact when they leave the holiday guest house, the Fellowship has promoted, in all the principal towns, local groups which keep alive throughout the year the friendships formed in the holiday weeks. These groups promote local rambles, educational and literary lectures and social events, and once each year arrange for a local re-union.

For its members who may have fallen on lean times, holidays at reduced rates are arranged, and every year many hundreds of free holidays are provided for folk who would not otherwise be able to enjoy a rest and change. Grants are made to social students and others under certain conditions, to enable them to travel abroad, or for those of other countries to travel in Britain.

In addition to holidays for adults, the Fellowship provides camps for boys and girls, a family centre, and a children's holiday hostel.

For further details apply to the Secretary, Fellowship House, Great North Way, Hendon, London, N.W.4.



## CHAPTER XXII.

### Cyclists' Touring Club.

*(This summary of the Club's activities has received the approval of the Secretary).*

THE formation of a club for cyclists was first suggested on June 30th, 1876, and the first club meeting was held on the 1st August, 1878, in Harrogate, when the Bicycle Touring Club was founded. Since then the Club has flourished, and at the present time has over 34,000 members. The entrance fee is one shilling and subscription ten shillings, but for juvenile members of either sex up to and including the age of eighteen, the entrance fee is sixpence and the annual subscription is six shillings.

There are many advantages in belonging to the Cyclists' Touring Club. Touring information of all kinds can be obtained by post from the Club Office. Guide Books, Maps and Road Books, specially prepared for cyclists, are all available for members at special discounts. Those who wish to go abroad may obtain special facilities, as the Club is a Founder Member of the Alliance Internationale de Tourisme. There are also concessions to be obtained in certain railway, steamship and ferry charges.

The Club has concentrated its efforts on improving the conditions of road cycling and defending the rights of cyclists. It undertakes legal work on behalf of its members and effects cycling insurance for them. The Club Handbook contains a list of over 8,000 hotel and farmhouse appointments under contract, and in every case the tariff is given, so that the cyclist may know what his expenses are likely to be.

The bicycle is an extremely simple and popular contrivance, and is particularly useful in carrying those who work in towns and industrial areas out into the country in a very short time, and at practically no expense. The cycle has another advantage to commend it, and that is that it can be stored away in dwelling houses with a minimum of inconvenience. Whereas walkers normally cover the ground at less than three miles an hour, the average cyclist can easily travel at twelve miles an hour, and the range of the cycle owner is therefore very much wider.

Cycling is unquestionably an enjoyable and profitable way in which to spend some of one's leisure time.

Further information may be obtained from the Secretary, Cyclists' Touring Club, 3 Craven Hill, London, N.W.2.

## CHAPTER XXIII.

# The Camping Club.

*(This article has been compiled from information supplied by the Camping Club, and the Author wishes to acknowledge his indebtedness to them for their assistance. The article has received the approval of the Camping Club).*

THE Camping Club of Great Britain and Ireland was formed in 1901. Its primary objects are to foster the sport of camping, to bring together people interested in the open air, and to develop light weight tents and equipment.

From half a dozen members in 1901, the Club has grown to over 6,000 in 1934. Juveniles may join the Club before attaining the age of eighteen years, on the payment of 2/6 entrance fee and 5/- a year subscription. Such members are entitled to membership at the juvenile rate of subscription until they are twenty-one years of age. In certain circumstances affiliated members are admitted and there is an arrangement for group membership of young persons between the ages of sixteen and twenty-five. For full particulars of these, and of membership of the Canoe, Caravaning and Mountaineering sections, application should be made to the Secretary.

The Club helps its members in various ways. First of all it issues a handbook which is most authoritative and up to date. The best types of tents are described and detailed instructions are given for making them. The handbook deals with the choice of a site, camp hygiene, camp cooking, the legal aspect of camping and various other subjects connected with camping. The Club also publishes a Camp Sites List which gives particulars

of some two thousand camp sites in all parts of the British Isles which, by special arrangement, are available for members of the Camping Club.

A monthly magazine called *Camping* is issued free to members each month, and its pages are devoted to developments in camping practice, outdoor articles, and the latest news of the Camping Movement.

A Parliamentary Committee is appointed annually by the Club, which co-operates with the Central Committee on Camping Legislation in the watching of parliamentary and local legislation containing restrictive clauses which might interfere with the rights and freedom of campers. In the last few years, the Central Committee has successfully negotiated with the promoters of over one hundred Bills containing clauses restricting camping activities in one way or another.

There are many other advantages to be obtained from membership of the Camping Club, including advice and special terms for camping equipment, arrangements for insurance and travelling facilities. For further particulars and details of membership, application should be made to the General Secretary, The Camping Club, 38 Grosvenor Gardens, London, S.W.1.

## CHAPTER XXIV.

### The Ramblers' Association.

*(This summary of the Association's activities has received the approval of the Association).*

EVERYONE who has the interests of Rambling at heart may become an associate member of the Ramblers' Association for a minimum subscription of 2/6 a year. The associate member receives, free of charge, the periodical circulars of the Association ; the *Ramblers' Handbook*, which is the official organ of the Association, published annually ; and the Association's Catering List. Amongst the other advantages are those of the use of maps and the Association's library scheme, the advantage of special travelling facilities by rail and steamship, and general information and assistance on any matter connected with rambling.

The Movement was founded in 1905, and now has a combined membership of over 30,000. It works in close co-operation with the Council for the Preservation of Rural England, the Commons, Open Spaces, and Footpaths Preservation Society, and other societies which protect footpaths, public rights of way, and walkers generally.

Further information may be obtained from the

Honorary Secretary,  
The Ramblers' Association,  
7 Buckingham Palace Gardens,  
London, S.W.1.

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Full particulars of other organizations may be obtained by writing to :—

The Secretary, The Church Lads' Brigade, Ironmonger Lane, London, E.C.2.

The Secretary, The Catholic Young Men's Society, 2 Hatton Garden, Liverpool.

The Secretary, Girls' Friendly Society, Townsend House, Greycoat Place, London, S.W.1.

The Secretary, The Girls' Guildry, 41 Burnbank Gardens, Glasgow, and 66 Victoria Street, London, S.W.1.

The Secretary, The Girls' Realm Guild, 2 Harrington Gardens, London, S.W.7.

## CHAPTER XXV.

### Hobbies.

*"A man should not talk of himself, nor much of any particular person. He should take care not to be made a proverb, and therefore should avoid having any one topic of which people can say 'We shall hear him on it.'"*

*Dr. Johnson.*

AS a great many books have been written about Hobbies, it is obvious that this one chapter on the subject cannot be exhaustive. It is intended only to arouse thought on the great variety of Hobbies and to stimulate those who need stimulation.

Hobbies appear to fall into several classes, of which one of the largest is that of creating or making things. Before the Industrial Revolution most people made things at some time in their everyday life and handicrafts were of considerable practical importance. Children shared in the making of things necessary for the household. There were many opportunities for construction and creative work. Nowadays, these opportunities are lacking for most people in their daily employment and, as a result, there is a demand for instruction in handicrafts of all kinds.

Here is a list taken at random : Canework, stool and chair seating, willow work, rushwork, raffia work, coloured paper work, handwriting and lettering, stickprinting, printing with linoleum and wood blocks, wood engraving, stencilling, decorative paper making, box and book-covering, cardboard modelling, bookcrafts and book binding, leather work, gloving, upholstery, spinning,

dyeing, weaving, lace making, coir mat making, rug making, needlework and embroidery, felt work, knitting, smocking, quilting and patchwork, soft toy making, musical pipe making, wooden toy making, carving in wood, woodwork, metal work, silver work and jewellery, modelling and casting, pottery, carving in alabaster, whitewood toys, decoration of whitewood ware, cream papier mâché, cesso work, lamp and candle shades, passe-partout, poker work, bead work.

Here is another list : Basket making, bent iron work, bookbinding, camera making, clock repairing, gilding, embossing, painting, metal turning, taxidermy, ticket writing, toy making, domestic jobbing, chair riveting, chair caning, window glazing, umbrella making, lock and key repairing, french polishing, carpentry, engraving, electro-plating, leather work, sheet metal work.

These lists are by no means complete ; for further information consult : --

1. The local Education Office about classes in these and other craft subjects.
2. The Public Library for books about them.
3. Such firms as Dryad Handicrafts, of 42 St. Nicholas St., Leicester ; Messrs. Cassell & Co., Ltd., La Belle Sauvage, London, E.C.4 ; Messrs. Percival Marshall & Co., Ltd., 13-16 Fisher St., London, W.C.1 ; and Messrs. A. Wheaton & Co., Ltd., Exeter ; all of whom (amongst others) have books on many kinds of craft work.
4. The Home Arts and Industries Association, Royal Albert Hall, London, S.W.

Many young men and boys find model construction or the acquisition and working of models a most fascinating hobby. In this section model railway and other engines undoubtedly form the largest class. For many of these



there are flourishing local and national Clubs. Besides railway and other engines, there are model aeroplanes, steamships, yachts, steam turbines, motor boats, sailing ships, boilers, dynamos, motors and electrical apparatus. You will find plenty of books and periodicals in your Public Library on this section of Hobbies, and you will also be able to obtain the addresses of local clubs. For further information apply to your local bookseller, or to Messrs. Percival Marshall & Co., Ltd., 13-16 Fisher Street, London, W.C.1., for *The Model Engineer* series of booklets ; Messrs. A. Wheaton & Co., Ltd., Exeter, for *Simple Working Models of Electrical Apparatus* ; the Hornby Railway Club, Binn's Road, Liverpool 13 ; and any of the following clubs :—

The Model Power Boat Association of Great Britain, Hon. Secretary, 95 Barnbury Street, London, N.1.

The Model Aircraft Club, Hon. Secretary, 48 Narcissus Road, West Hampstead, London. N.W.6.

The Newcastle-on-Tyne Model Aero Club, Hon. Secretary, 2 College Road, Newcastle-on-Tyne.

The South Shields Gliding Club, Hon. Secretary, 139 Stanhope Road, South Shields.

The Model Railway Club, Hon. Secretary, "Haddington," 85 Wood Vale, London, N.10.

The Walthamstow, Leyton & District Model Railway Club, The President, 19 Blackhorse Road, Walthamstow, E.17.

South Birmingham Model Railway Club, Hon. Secretary, 156 All Saints' Road, King's Heath, Birmingham.

The Manchester Model Railway Society, Hon. Secretary, 8 Methuen Street, Longsight, Manchester 12.

The Newcastle & District Model Railway Club, Hon. Secretary, 4 Lyndhurst Gardens, West Jesmond, Newcastle-on-Tyne.

The Southport Model Railway Club, Hon. Secretary, 77 Old Park Lane, Southport.

Ilford & District Model Railway Club, Hon. Secretary, 19 Northfield Road, London, E.6.

The Wimbledon & District Model Railway Club, Hon. Secretary, "Deancott," Hinchley Drive, Esher.

Birmingham Model Railway Club, Hon. Secretary, 13 Lansdowne Road, Handsworth, Birmingham.

Isle of Wight Model Engineering Society, Hon. Secretary, 29 Upper St. James Street, Newport, Isle of Wight.

Cardiff Model Railway Club, Hon. Secretary, 47 Westville Road, Penylan, Cardiff.

Streatham Common Model Railway Club, Hon. Secretary, Brooke House, Rotherhill Avenue, Streatham, S.W.16.

West Essex Model Railway Club, Hon. Secretary, 16 Cavendish Avenue, Woodford Green, Essex.

Finchley Model Engineers' Society, Hon. Secretary, "Bishopswood," The Bishops Avenue, East Finchley, London, N.2.

Warwickshire Model Aero Club, Hon. Secretary, 10 Avenue Road, Kenilworth.

Further particulars may also be obtained from :—

The Hon. Secretary, Model Aero Club, 72 Westminster Avenue, Thornton Heath, Surrey.

The Hon. Secretary, Model Aero Club, 48 Narcissus Road, West Hampstead, London, N.W.6.

The addresses of other Clubs may be obtained on application to Messrs. Percival Marshall & Co., Ltd., 13-16 Fisher Street, London, W.C.1.

Almost every Education Authority provides classes in radio construction, and now that television is becoming popular, similar classes in this subject will be established. Information may be obtained from the Radio Society of Great Britain, 53 Victoria Street, London, S.W.1., or from the Television Society, 25 Lisburne Road, Hampstead, London, N.W.3.

Another large class of Hobbies is covered by the word "Collecting." It is astonishing how diverse are the objects collected—postage stamps, china, glass, coins, pottery, books, cigarette cards, autographs, pictures, silver, monumental brass rubbings, carpets, rugs, newspaper cuttings, and coniferous trees (a very large garden is needed for this hobby !). Collectors very often form Clubs, wherein

members may meet to exchange items of knowledge, to announce discoveries, to arrange exhibitions, and to exchange articles of which they hold duplicates (particularly postage stamps). Collecting has a remarkable fascination, and if carried out modestly and with discrimination, is to be commended. It can broaden the knowledge of the Collector, give him a wider outlook on life, and give him, through the work entailed in creating a collection, the joy of the man who makes with his hands. The following addresses may be of use :—

The Monumental Brass Society, 267 High Holborn, London, W.C.1.

The Royal Philatelic Society, 41 Devonshire Place, London, W.1.

The Junior Philatelic Society, 10a Ardbeg Road, Herne Hill, London, E.C.24.

The Author is indebted to Mr. Fred J. Melville, President of the Junior Philatelic Society, for the separate article on stamp collecting with which this chapter concludes.

Another interesting group of Hobbies includes astronomy, weather lore and meteorology. A telescope is not essential, but adds greatly to the possibilities of a study of the stars. Without a telescope, however, you may still learn to tell the time and to find direction by the stars, to watch for showers of meteors and generally to know the map of the sky. In a discussion set out in Book 7 of Plato's *Republic*, Glaucon is talking to Socrates about arithmetic, geometry, and astronomy. "I can easily see," he says, "that the skill of a general will be improved by a knowledge of mathematics, and that a knowledge of astronomy will be a great advantage to tradesmen, sailors, and in military tactics." "Nay,

rather," Socrates replies, "the contemplation of the heavens is of advantage in that it draws the soul upwards."

The study of meteorology and weather lore is equally fascinating, and by careful observation and practice, you may be able to give your own weather forecast for the area in which you live. For those interested in thunderstorms, there is a special branch to study, and they should get in touch with the Summer Thunderstorm Census, Langley Terrace, Oakes, Huddersfield, Yorks. The address of the Royal Meteorological Society is 49 Cromwell Road, London, S.W.7. There will certainly be a special section of books in your Public Library on these subjects.

Another group of Hobbies takes you out-of-doors. This group includes gardening, nature study, poultry and bee keeping, goat and rabbit breeding. Gardening and nature study have many branches. Gardening includes the study of roses, rock plants, flowering bushes, and various classes of flowers, as well as vegetables and fruit. Nature Study is most comprehensive and includes flowers, trees, birds, animals, insects and so on, each one of which will provide a keen student with a lifetime's study. Many boys and girls keep an aquarium and make a special study of water life, both pond and river. With an aquarium in the house or classroom you may carry out a lot of observation work when the weather is too bad for outdoor work. Exploration by road, track, river and canal, the use of the compass and simple map making may also be added to the list of outdoor Hobbies. You may be able to obtain some useful information from :—

The Poultry Club, 3 Ludgate, Broadway, London, E.C.4.

The Agricultural Society, 86 Regents Park Road, London, N.W.1.

The British Bee Keepers' Association, 23 Bedford St., Strand, W.C.2.

The British Goat Society, Roydon Road, Diss, Norfolk.

The Royal Horticultural Society, Vincent Square, Westminster, S.W.1.

There are many who seek to create through writing or acting. Those interested in the latter should join the local Amateur Dramatic, or (if they sing) Operatic Society. Writers may feel very modest about their efforts at composition, or may find that contributions they have offered to papers or magazines are refused. There is a way in which great enjoyment and happiness may be obtained from writing and at the same time knowledge and recreation. That is to correspond with some person of your own age in one of the Dominions or Colonies, or in the United States of America. Most interesting friendships often spring up in this way. If you are still at school, your Head Master or Mistress will make the arrangements for you, but if you have left, write to one or other of the High Commissioners in London for Canada, Australia, South Africa, New Zealand, etc., or to the English Speaking Union, 37 Charles Street, London, W.1, or to the League of Nations Union, 15 Grosvenor Crescent, S.W.1.

# Stamp Collecting.

By

F. J. MELVILLE.

Stamp collecting is a very wide-spread hobby, and is not, as many people suppose, confined to young folk. It does, however, take rise in youth, and nearly every boy or girl at one time or another samples it, just as they all play with many other things, toys of all descriptions from tinkling musical boxes to model railways. It is not to be expected that every child who plays with a toy trumpet should become a musician, nor every player with locomotives an engineer. Although nearly every youth has a spell of stamp collecting, only a moderate proportion find an interest which holds its own as the years pass on. A real collector can generally tell at a glance from a school-boy's collection if he has or has not the makings of a philatelist. It is self-evident usually in the tidiness and orderliness of the small collection, and the care which has been devoted to selecting and arranging the stamps.

We meet young folk who sneer at stamps as a childish game ; they have evidently tried it and failed. It is neither childish nor difficult. Grown men and women find it a great relief to turn to their stamps as a restful recreation, a change of occupation after the day's work. There is nothing childish or silly about that.

Where young folk find they have the taste and inclination for stamps, the hobby affords endless pleasure for every indoor moment of leisure. It is a game they can play without waiting for an "eleven," or even a partner. Like your favourite books, your stamp album is ever ready at your bidding, and your enjoyment grows with increasing knowledge of the great variety of stamps to be gathered in.

Young people do not usually select their hobbies for educational purposes. Education is all right for school hours, and perhaps it is as well we have other names for it out-of-school. Play, and life itself, is an "education," whether you call it that or not ; if you are a normal boy or girl every day and everything teaches you something.

The stamp collector is learning all the time, but not consciously working at lessons. He acquires a liking for stamps which makes him take care of them, and set them out on the pages to look their best. He sees very soon that a good clean specimen is a much pleasanter addition to his album than an ugly, soiled or torn stamp. His eye develops an observation for differences in things that escape the eyes of others.

The designs of stamps fascinate and simply make one want to know what they are, whose portrait is this, what weird animal is that, and so on. The desire to know these things leads us to gather in stores of interesting and useful knowledge. Learning things like that in our playtime, or through our hobby, we do not easily forget them, and they may well be things that will help to make our school work easier and pleasanter.

Stamps are in use throughout the world, they come from all quarters, telling us of colonies, dominions and foreign lands. They touch life in a thousand different interests. Stamps tell of Kings and Queens and Presidents, of the birds of the air and beasts of the field. Few things are omitted from the panorama of the pages of a stamp album, airships and planes and pilots, ships, railways, and bridges, wonderful scenes of the Old World and the New, sports of many nations, soldiers, statesmen, poets, musicians, and countless other things that help to open the windows of our minds to a pleasureable interest in people and things which make for the joy of living and learning.

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